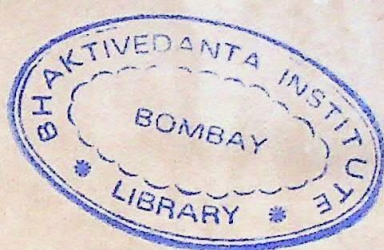


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श्रीश्रीगुरुगौराङ्गो जयतः

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SRI SRI BHAGAVATA-SAMLAPA

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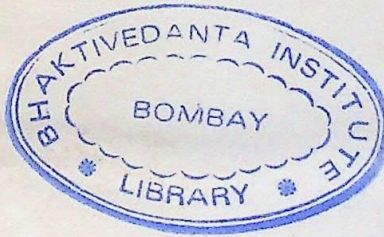
TRIDANDI GOSWAMI

SRILA BHAKTI-PRADIP TIRTHA MAHARAJ

WITH A FOREWORD BY

SRI K. M. MUNSHI

GOVERNOR, UTTAR PRADESH



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FOREWORD



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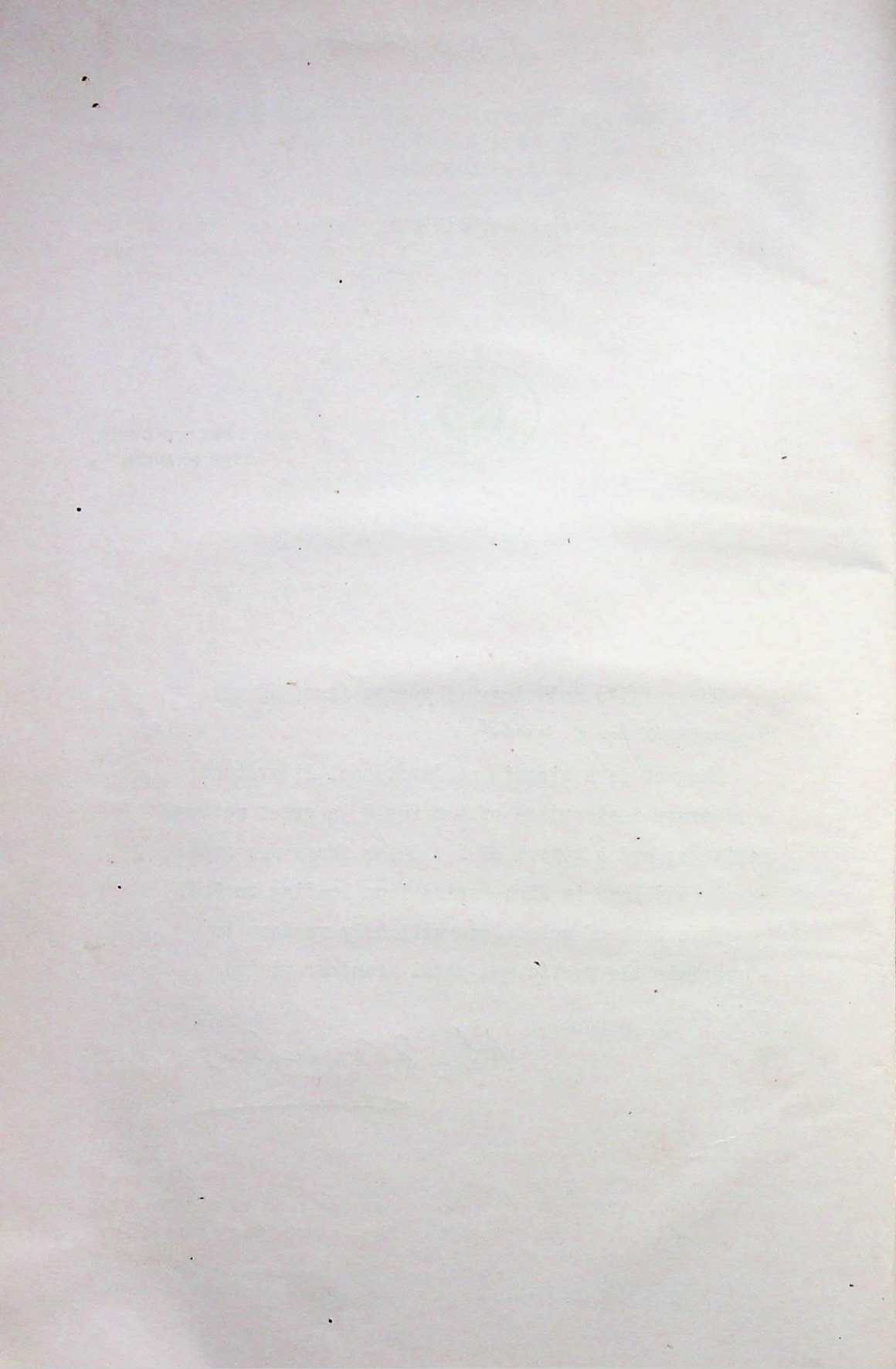
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K. M. Mukherjee



P R E F A C E

I beg to offer my most humble prostrations and pray for the mercy, blessings and beatitude at the Divine Lotus Feet of Sri Gurudev and Sri Haridev chanting the Holy Hymns with folded palms :

यं ब्रह्मा वरुणेन्द्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-

र्वैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो

यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ भा. १२।१३।१ ॥

I bow unto that Supreme Lord Who is extolled by Brahma, Varuna, Indra, Rudra, Marut with celestial hymns, Who is sung by those proficient in chanting Sama-Veda with the hymns of Vedas which is replete with six preliminary sciences as Siksha, Kalpa, Vyakarana, Chhandas, Nirukta and Jyotish as well as with Padapatha, Kramapatha and Upanishad, Whom the Yogis visualize with their mental eyes deeply absorbed in meditation and exclusively concentrated in Him and Whose unlimited Limitations or End is not known even by the Gods or by the demons.

His Holiness Srimad Bhakti Pradip Tirtha Goswami Maharaj, my guide and master, commanded me, a fallen and tiny soul, by his kind and sympathetic heart, to write out an introduction of his book Sri Bhagavata-Samlapa. I prostrate at his holy feet with all humility and place his order on my head, but to undertake this difficult task by my unworthy self is like the dwarf to stretch out his hand to get the fruit hanging at the height through greed. In spite of my innumerable shortcomings, I am preposterously induced to do the service for my deep and unflinching regard for the saintly personality.

His Holiness Srimad Bhakti Pradip Tirtha Goswami Maharaj, the author of the book, needs no introduction to establish his identity, as his work on the Career and Life of Srīman Mahāprabhu entitled Sri Chaitanya Mahāprabhu and his edition of Srimad Bhagavad Gita in English were received with great enthusiasm in most parts of the world. He is an octogenarian Vaishnava Sannyasi, a saint, sage and seer of Gaudiya Mission and out-and-out devotee exclusively devoted to the service of His Divine Masters, at Their beck and call. In 1933 he proceeded to England under the direction of his Divine Master Om Vishnupad Paramahansa Srimad Bhakti Siddhanta Saraswati Goswami Thakur of revered memory, as the head of the band of missionaries to preach and propagate the messages of Srīman Mahāprabhu in the west. His erudition, scholarship and high standard of

spiritual life attracted many westerners to the Divine Feet of Srila Prabhupad and it led to the establishment of a permanent centre under the name of Sri Vasudev Gaudiya Math in London to keep the candle of devotion burning for years to come. He is the most sincere initiated disciple of Om Vishnupad Paramhansa Satchidananda Srila Bhakti Vinode Thakur, pioneer of pure devotion at the present day. He is a right-minded and strong-minded thinker and his earnest sincerity for the advancement of the spiritual cause is appreciated by all who are fortunate to come in his contact. While living on the bank of the Thames in England, his kind heart melted to observe the worldly mode of living of the people. He desired to do good to all sentient beings and began to devote his time to writings for the uplift and spiritual progress of the people of the west. He made a special study and research on Srimad Bhagavata composed and written by Srimad Krishna Dwaipayana Vedavyasa under the instruction from Sri Narada to attain eternal peace and tranquillity, which he could not derive even after compilation of Mahabharata and division of the Vedas. This holy and sacred Scripture is Sri Krishna Personified with His pastimes. So Srimad Bhagavata Who is no other than Sri Krishna Who is All-Love, All Beauty and All-Truth and All-Harmony and Bestower of all good, is believed to be a perpetual practical guide, a direct healer, a panacea to the suffering humanity in their weal and woe. It is a wonderful book; if this alone can be preserved, it can render incomparable solace to the disturbed soul and be a guiding angel to the lost wayfarer. But the study of the vast lore to determine the gradual steps of duties in human life is very difficult for a man of this age whose life is short and intellect limited. So it led Srila Tirtha Goswami Maharaj to collect the important sayings and discourses from Srimad Bhagavata and to place them with text and English rendering before the readers for their spiritual progress. Sure it is that one can hardly realise the true significance of the teachings of Srimad Bhagavata before one acquires sufficient spiritual knowledge, yet the author, a true devotee with a soul devoted to the Lotus Feet of Sri Krishna, spared no pains to describe in lucid and simple language the abstruse subject matter and the most confidential message of the devotional service attainable through complete resignation at the Divine Lotus Feet of Sri Gurudev and Sri Haridev. He tried his best to delineate so far as the building of the spiritual life is concerned. It is a book worthy of being read, re-read and assimilated by the right-minded thinkers with earnest sincerity. It is hoped that every individual should endeavour to derive strength and help from this sacred Book.

The publisher takes this opportunity of offering his grateful thanks to Sri K. M. Munshi, Governor, Uttar Pradesh, for his kind-

ness in writing a Foreword to this book and to Sir A. Ramaswami Mudaliar, Kt., for his kind contribution to publish the Book and to acknowledge the diligent and sincere services rendered by Sriman Krishna Prasad Brahmachari and the Sevakas of Sri Gaudiya Math, Bombay. Thanks are also due to Pandit Sripad Nandalal Vidyasagar, Kavyatirtha, B.A., for kindly preparing the manuscript of the original text in Devanagari script and to Sri S. B. Damle, a learned scholar, who volunteered to go through the proof sheets considering it to be a service of the Supreme Lord and His devotees, and to charitably disposed persons*who have contributed their mite in bringing out the Book within a short compass.

SRI GAUDIYA MATH
BAGHBAZAR, CALCUTTA 3
29TH OCTOBER, 1952

BHAVABANDHACHHID DAS
BHAKTISAURABH

श्रीमद्भागवत-महिमस्तोत्रम्

सर्वशास्त्राविधिपीयूष सर्ववेदैकसत्फल ।

सर्वसिद्धान्तरत्नाढ्य सर्वलोकैकदृक्प्रद ॥ १ ॥

सर्वभागवतप्राण श्रीमद्भागवत प्रभो ।

कलिध्वान्तोदितादित्य श्रीकृष्णपरिवर्तिन ॥ २ ॥

परमानन्दपाठाय प्रेमवर्ष्यक्षराय ते ।

सर्वदा सर्वसेव्याय श्रीकृष्णाय नमोऽस्तु मे ॥ ३ ॥

मदेकबन्धो मत्सङ्गिन् मदुरो मन्महाधन ।

मन्निस्तारक मद्भाग्य मदानन्द नमोऽस्तु ते ॥ ४ ॥

असाधुसाधुतादायिन्नतिनीचोच्चताकर ।

हा न मुञ्च कदाचिन्मां प्रेम्णा हृत्कण्ठयोः स्फुर ॥ ५ ॥

(श्रीश्रीकृष्णलीलास्तवः, नमस्कार १०७)

पञ्चमहाभूतसूक्तम्

अथ पञ्चमहाभूतसूक्तम्

॥ १ ॥ पञ्चमहाभूतसूक्तम्

॥ २ ॥ पञ्चमहाभूतसूक्तम्

॥ ३ ॥ पञ्चमहाभूतसूक्तम्

॥ ४ ॥ पञ्चमहाभूतसूक्तम्

॥ ५ ॥ पञ्चमहाभूतसूक्तम्

॥ ६ ॥ पञ्चमहाभूतसूक्तम्

॥ ७ ॥ पञ्चमहाभूतसूक्तम्

॥ ८ ॥ पञ्चमहाभूतसूक्तम्

॥ ९ ॥ पञ्चमहाभूतसूक्तम्

(१००) पञ्चमहाभूतसूक्तम्

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीश्रीभागवतसंलापः

SRI SRI BHAGAVATA-SAMLAPA

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥
वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥
नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विणे नमः ॥

प्रथमोऽध्यायः

CHAPTER I

ऋषीणां प्रश्नपदकम्

THE RISHIS' SIX QUESTIONS

The questions asked by the Rishis headed by Saunaka to Sri Suta Goswami and the latter's answers to them are as follows :

१ प्र. पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥ १।१।९ ॥

Q. 1.—What is pre-eminently Blissful for mankind? (Bh. Sk. I. 1.9).

श्रीसूत उवाच । Sri Suta Goswami's reply (Sk. I. 2.6-13):

उ. (१) स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।

अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥ १।२।६ ॥

(i) "Disinterested and unimpeded loving service to the Supreme Lord Sri Krishna Who is Adhokshaja, i.e., Who does not expose Him-

self to the limited human sense-experience—this loving service enabling the soul to attain Divine Love is the Supreme Religion of Eternal Bliss for all mankind.” (Sk. I. 2.6).

(२) वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥ १।२।७ ॥

(ii) “Transcendental Knowledge and Indifference to mundane sensual pleasures, erelong accrue from unallowed devotion to the Supreme Lord Sri Vasudeva (Sri Krishna).” (Sk. I. 2.7).

(३) धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥ १।२।८ ॥

(iii) “That religion, however well-observed, that does not beget devotional Love for the Blissful Narratives of the Supreme Lord Sri Krishna ends in fruitless toil.” (Sk. I. 2.8).

(४) धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थोयोपकल्पते ।
नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥ १।२।९ ॥

(iv) “The Final Goal of the Supreme Religion is not the acquisition of wealth, nor sensuous enjoyment which is the final goal of riches. Hence, neither wealth nor the satisfaction of carnal appetite is the *Aikantika Dharma* (unswerving single-minded religion) of the true devotees of the Supreme Lord Sri Krishna.” (Sk. I. 2.9).

(५) कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥ १।२।१० ॥

(v) “Gratification of the lustful desires of the senses is not the end of human life which consists in living upon the bare necessities with a sincere hankering after the Inner Truths or Supreme Principles, the highest end of human life, not attainable by fruitive actions.” (Sk. I. 2.10).

(६) वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्दते ॥ १।२।११ ॥

(vi) “The Knowers of the Supreme Principles call that ‘Principle without a Second’ as the Supreme Reality represented by *Brahman* (the Attributeless, Abstract, Absolute) as the First Manifestation, *Paramatma* (the Indwelling Monitor) as the Second Manifestation and *Bhagavan* (the Supreme Lord Himself) as the Third or Final Manifestation.” (Sk. I. 2.11).

(७) तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्ता ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥ १।२।१२ ॥

(vii) "Means of attaining the Reality-without-a-Second : Those who chant the Holy Names of Sri Krishna having full faith in the Transcendental Realities, realise in their unalloyed existence the Self-Conscious Absolute Reality (the Supreme Lord Sri Krishna) by virtue of their sincere and submissive listening to the Blissful Narratives of the Glorious Qualities and Deeds of the Supreme Lord Sri Krishna from the Holy Lips of bonafide Preceptors, and thus acquire a true conception of the Godhead and a corresponding abstention from worldly enjoyment." (Sk. I. 2.12).

(८) अतः पुष्पिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।

स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोपणम् ॥ १।१।१३ ॥

(viii) "Hence, O sages! the light and leader of the twice-born, the Acme of well-organised socio-religious customs and usages, enjoined in the Scriptures according to classes and stages of life in society, is the worship which propitiates the Supreme Lord Sri Vishnu (Sri Krishna)." (Sk. I. 2.13).

२ प्र. येनात्मा संप्रसीदति तद् वद ॥ १।१।१०-११ ॥

Q. II.—What is the quintessence of *Atma-Prasada* (Self-satisfaction)? (Bh. Sk. I. 1.10-11).

श्रीसूत उवाच । Srila Suta Goswami's reply (Sk. I. 2.14-22):

उ. (१) तस्मादेकेन मनसा भगवान् सात्त्वतां पतिः ।

श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥ १।१।१४ ॥

(i) "Hence the Lord of the Sattvatas (devotees of pure Sattvika nature) should always be heard, chanted, meditated upon and worshipped with single-minded devotion freed from all desires of elevation and salvation." (Sk. I. 2.14).

(२) यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।

छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥ १।१।१५ ॥

(ii) "The wise cut the 'gordian knot' of all the bonds resulting from selfish deeds by the sword of constant contemplation on the Glorious Narratives of the Qualities and Deeds of the Supreme Lord Sri Krishna. Who then does not have a relish for such a narrative?" (Sk. I. 2.15).

(३) शुश्रूषोः श्रद्धानस्य वासुदेवकथारुचिः ।

स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥ १।१।१६ ॥

(iii) "O sages! steadfast attachment for the Narratives of the Deeds and Qualities of the Supreme Lord Sri Krishna originates from devotional services to the Supreme Lord and His devotees, and gyrating the Holy Shrines of Sri Vishnu—in the minds of those who are

faithful and loyal to the Preceptors and Scriptures and are willing to hear Transcendental Topics from them." (Sk. I. 2.16).

- (४) शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तःस्थो ह्यमद्राणि विधुनोति सुहृत्सताम् ॥ १।२।१७ ॥

(iv) "Sri Krishna, the Eternal Loving Friend of the Sadhus and the Bestower of Eternal Bliss upon His listeners and chanters eradicates, as the Indwelling Monitor, all the sinful desires from the minds of those who are willing to hear and chant His Transcendental Narratives." (Sk. I. 2.17).

- (५) नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्टिकी ॥ १।२।१८ ॥

(v) "Constant service to the Vaishnavas as well as listening to the Narratives of the Supreme Lord Sri Krishna, destroys almost all the evils of the mind and begets an unflinching attachment for Sri Krishna, the Fountainhead of all Glories." (Sk. I. 2.18).

- (६) तदा रजस्तमोभावाः कामलोभादयश्च ये ।
चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥ १।२।१९ ॥

(vi) "Those sentiments of lust, anger, avarice, etc., that are the outcome of the two-fold qualities of *Rajah* and *Tamah*, disappear at the approach of the unswerving steadfast attachment for Sri Krishna. Then the mind is not disturbed by the obstacles of devotion, but remains calm and satisfied with the Blissful state of pure existence." (Sk. I. 2.19).

- (७) एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।
भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥ १।२।२० ॥

(vii) "When such a Blissful stage is attained by a devotee for having taken recourse to unalloyed devotional service to the Supreme Lord Sri Krishna, he is entirely free from all sorts of mundane relativities and is entitled to have a direct perception of the Transcendental Form of the Supreme Lord Sri Krishna." (Sk. I. 2.20).

- (८) भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥ १।२।२१ ॥

(viii) "When there is such realisation of the All-Pervading Supreme Lord Sri Krishna in the unalloyed existence of a devotee, all mental ties or mundane affinities and all doubts are removed and dispelled, and the unreaped fruit of all selfish actions wanes off from the mental plane of the devotee." (Sk. I. 2.21).

(९) अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ १।१।२२ ॥

(ix) "Hence, the saints render Eternal devotional service with great delight to the Supreme Lord Sri Krishna, Which purges the mind of all its evils and brings self-contentment in its train." (Sk. I. 2.22).

३ प्र. किंभूतं वासुदेवचरितम् ॥ १।१।२२ ॥

Q. III.—What are the characteristic features of Sri Vasudeva? (Bh. Sk. I. 1.12).

श्रीसूत उवाच । Srila Suta Goswami's reply (Sk. I. 2.23-29):

उ. (१) सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
र्युक्तः परः पुरुष एक इहास्य धत्ते ।
स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्गुणां स्युः ॥ १।२।२३ ॥

(i) "Sattva (illumination), Rajah (activity) and Tamah (darkness or ignorance) are the three qualities of Maya, the material cause of the universe. The Supreme Lord Vasudeva assumes the designations of the Trinity, viz., 'Vishnu', 'Brahma' and 'Siva', the Presiding Deities of the above three qualities, for sustenance, creation and destruction of the world, respectively. Among the Trinity, the Presiding Deity of Sattva-guna, viz., Sri Vishnu, is no doubt the Fountainhead of all Eternal well-being." (Sk. I. 2.23).

(२) पार्थिवाद्धारुणो धूमस्तस्मादग्निस्त्रयीमयः ।
तमसस्तु रजस्तस्मात् सत्त्वं यद्ब्रह्मदर्शनम् ॥ १।२।२४ ॥

(ii) "Smoke which is a dim manifestation of fire is superior to lifeless log of wood. Fire which is emblematic of the Three Vedas manifesting the nature of phenomena is superior to smoke. Similarly, Rajah-guna is superior to Tamah-guna, being the dim manifestation of Sattva-guna which is again superior to Rajah-guna, because it is 'Sattva-guna' which is the direct attribute helping to the realisation of 'Nirguna Brahman'." (Sk. I. 2.24).

(३) भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् ।
सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह ॥ १।२।२५ ॥

(iii) "For this reason, the sages of yore used to worship the Supreme Lord Sri Vasudeva Who is beyond all human conception and is the Repository of unalloyed existence. So the activities of those who follow in the wake of those sages cannot but culminate in Eternal Good." (Sk. I. 2.25).

(४) मुमुक्षवो घोररूपान् हित्वा भूतपतीन्तथ ।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥ १।२।२६ ॥

(iv) "Hence, those who are aspirant after salvation, worship the Descents of Sri Vishnu, keeping their senses under control, and forsaking the dreadful presiding deities of the elements without cherishing any malice against them." (Sk. I. 2.26).

(५) रजस्तमःप्रकृतयः समशीला भजन्ति वै ।

पितृभूतप्रजेशादीन् श्रियैश्वर्यप्रजेप्सवः ॥ १।२।२७ ॥

(v) "Led by the two-fold qualities of 'Rajah' and 'Tamah', the people of similar temperament with the presiding deities of the elements worship those minor gods for the sake of fruition of their desires, for prosperity, wealth and offspring." (Sk. I. 2.27).

(६) वासुदेवपरा वेदा वासुदेवपरा मखाः ।

वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।

वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥ १।२।२८-२९ ॥

(vi) "The ritualistic ceremonies enjoined in the Vedas culminate in the worship of the Supreme Lord Vasudeva; the sacrifices are meant for His pleasure; the Yoga-system aims at union with Him; all duties are performed for His satisfaction. In this way, all knowledge, sacrifices, austerities, piety, charitable deeds, etc., have their final goal in the Supreme Lord Sri Vasudeva." (Sk. I. 2.28-29).

४ प्र. कथं वा तदवतारचरितम् ॥ १।२।२३-२५ ॥

Q. IV.—What are the characteristic features of the various Descents of Sri Vasudeva (Sri Krishna)? (Bh. Sk. I. 1.13-15).

श्रीसूत उवाच । Srila Suta Goswami's reply (Sk. I. 2.29-33):

उ. (१) स एवेदं ससर्जाग्रे भगवानात्ममायया ।

सदसदरूपया चासौ गुणमय्याऽगुणो विभुः ॥ १।२।३० ॥

(i) "The Supreme Lord Sri Vasudeva, Himself being 'Nirguna' (transcending 'mayik' qualities) created at the beginning, as the First Purushavatara—Karanodakasayee-Vishnu, Who is the Prakriti-Antaryami, this universe through the agency of His Cosmic Mayik Potency—the Receptacle of the three qualities and material cause of this universe, the efficient Cause being Karanodakasayee-Vishnu." (Sk. I. 2.30).

(२) तया विलसितेष्वेषु गुणेषु गुणवानिव ।

अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥ १।२।३१ ॥

(ii) "Afterwards, when the five elements and their properties, the 'Ahamkaras', mind, senses and their presiding deities came into being out of those qualities of Maya, the First Purushavatara Karanodakasayee manifested Himself as Garbhodakasayee-Vishnu, as the Second-Purushavatara Who is the Paramatma-Antaryami of the created worlds known as Brahmandas. Though pervading the universe, He, being purely Spiritual, is Independent of Mayik qualities." (Sk. I. 2.31).

(३) यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।

नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥ १।२।३२ ॥

(iii) "Just as fire assumes different colours according to the different properties of the fuels, so the Supreme Lord Karanodakasayee-Vishnu manifests Himself as Kshirodakasayee-Vishnu, the Third Purushavatara, the Antaryami-Paramatma of all Jiva-souls in various forms emanated from Him as infinitesimal spiritual atoms, like the rays of the sun." (Sk. I. 2.32).

(४) असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः ।

स्वनिर्मितेषु निर्विघ्नो भुङ्क्ते भूतेषु तद्गुणान् ॥ १।२।३३ ॥

(iv) "The Supreme Lord Sri Vasudeva dwells as the Indwelling Monitor enjoying, through His subtle fourfold aspects, viz., Mind, Intelligence, Chitta or Self-balanced attention and Ego, the properties viz., sight, taste, touch, sound and smell of the five elements born of the three qualities of Maya." (Sk. I. 2.33).

(५) भावयत्येष सत्त्वेन लोकान् वै लोकभावनः ।

लीलावतारानुरतो देवतिर्यङ्मरादिषु ॥ १।२।३४ ॥

(v) "But the Supreme Lord Sri Vasudeva of Pure Sattva-Guna is the Lord of the Universe, manifesting Himself in various forms such as gods, human beings, animals, reptiles, etc., maintaining the worlds by His Sattva-guna, creating them by His Rajah-guna and destroying them by His Tamah-guna." (Sk. I. 2.34).

५ प्र. के तेऽवताराः, किं वा तेषां चरितम्?

कास्ता लीला भगवतः श्रीकृष्णस्य ? ॥ १।१।१६-२२ ॥

Q. V.—What are the Divine Descents and Deeds of the Supreme Lord Sri Vasudeva (Sri Krishna) ? (Bh. Sk. I. 1.16-22). (For His Divine Deeds—vide Chapter III: Discourses between Vidura and Uddhava).

श्रीसूत उवाच । Srila Suta Goswami's reply (Sk. I. 3.1-28):

(१) जगृहे पौरुषं रूपं भगवान्महदादिभिः ।

संभूतं षोडशकलमादौ लोकसिसृक्षया ॥ १।३।१ ॥

(i) "The Supreme Lord Vasudeva, with a view to creating the universe, first of all assumed as *Virata-Purusha* (Karanodakasayee-Vishnu, the First Purushavatara), in Whom exist as parts the *twenty-four principles*, viz., eleven senses and five great elements plus *Pra-kriti*, *Mahat-tattva* (Chitta), *Ahamkaras* and five properties of five elements." (Sk. I. 3.1).

(२) यस्याम्मसि शयानस्य योगनिद्रां वितन्वतः ।
नाभिहृदाम्बुजादासीद् ब्रह्मा विश्वसृजां पतिः ॥ १।३।२ ॥

(ii) "In the *Padma-Kalpa* when *Garbhodakasayee-Vishnu* reclined on the Ocean of Womb during universal cataclysm, up sprang a Lotus from His Navel-lake, and from that Lotus, *Brahma*, the Lord of the creation of the worlds, derived his origin." (Sk. I. 3.2).

(३) यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥ १।३।३ ॥

(iii) "Though He (*Garbhodakasayee-Vishnu*) is the Indweller of the 'Brahmanda' (fourteen worlds), He is of pure *Sattvika* Form bereft of *Rajah* and *Tamah* qualities. He is known as *Hiranyagarbha*, the Self-Luminous Manifestation of the Supreme Lord *Vasudeva*." (Sk. I. 3.3).

(४) पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्चवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोद्भुतम् ॥
एतन्नानावताराणां निधानं बीजमव्ययम् ।
यस्यांशांशेन सृज्यन्ते देवतिर्यङ्मनरादयः ॥ १।३।४-५ ॥

(iv) "He is otherwise known as *Garbhodakasayee-Vishnu* possessing thousand Hands, thousand Feet, thousand Heads, thousand Ears and thousand Noses, adorned with a diadem, *Makara*-shaped ear-rings and is yellow-robed. He is Unchangeable and Eternal, and is the Seed or Source of all the Divine Descents such as *Sri Rama*, *Sri Nrisimha*, *Sri Vamana* and so forth; the gods, mankind, birds, beasts are the creations of His Parts, and parts of Parts. The six kinds of *Avataras*, viz., the three *Purushavataras*, the three *Gunavataras*, the four *Yuga-Avataras* and the eight *Saktyavesa-Avataras* are the six-fold Descents of the Supreme Lord *Sri Vasudeva*." (Sk. I. 3.4-5).

(५)

स एव प्रथमं देवः कौमारं सर्गमाश्रितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥
द्वितीयं तु भवायास्य रसातलगतं महीम् । उद्धरिष्यन्नुपादत्त यज्ञेशः शौकरं वपुः ॥
तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्त्रं सात्त्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥
तुर्यं धर्मकलासर्गं नरनारायणावृषी । भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः ॥

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥
 पष्ठे अत्रेरपत्यत्वं वृतः प्रातोऽनसूयया । आन्वीक्षिकीमलकाय प्रह्लादादिभ्य ऊचिवान् ॥
 ततः सप्तम आकृत्यां रुचेर्यज्ञोऽभ्यजायत । स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥
 अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः । दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥
 ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः । दुग्धे मामौपधीर्विप्रास्तेनायं स उशत्तमः ॥
 रूपं स जगृहे मात्स्यं चाश्रुपोदधिसंग्रहे । नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥
 सुरासुराणामुदधिं मश्रतां मन्दराचलम् । दध्ने कमटरूपेण पृष्ठ एकादशे विभुः ॥
 धान्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥
 चतुर्दशं नारसिंहं विभ्रदैत्येन्द्रमूर्जितम् । ददार करजैर्वक्षस्यैरकां कटक्यथा ॥
 पञ्चदशं वामनकं कृत्वागादध्वरं बलेः । पदत्रयं याचमानः प्रत्यादित्सुखिविष्टम् ॥
 अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् । त्रिःसप्तकृत्वः कुपितो निःक्षत्राकरोन्महीम् ॥
 ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥
 नरदेवत्वमापन्नः सुरकार्यचिकीर्षया । समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥
 एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी । रामकृष्णाविति भुवो भगवानहरद्भरम् ॥
 ततः कलौ संप्रवृत्ते सम्मोहाय सुरद्विषाम् । बुद्धो नाम्नाञ्जनसुतः कीकटेषु भविष्यति ॥
 अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥
 अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः ॥
 ऋषयो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥
 एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् । इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥
 १।३।६-२८ ॥

(v) "The following are His Avatars or Descents: (1) *Kaumara otherwise known as Chatuhsana*, viz., (a) Sri Sanaka, (b) Sri Sanatana, (c) Sri Sananda and (d) Sri Sanat Kumara, Who were Brahma-charis, all through their lives, and were Mahabhagavatas. (Sk. I. 3.6). (2) *The Divine Boar was His second Avatara* Who rescued the Earth from Rasatala (the lowest nether world) in order to create the universe. (Sk. I. 3.7). (3) *Devarshi Narada was His third Descent* Who spread the 'Sattvata' (Vaishnava) Tantra which deals with the men's liberation from the bondage of Maya. (Sk. I. 3.8). (4) *The Lord's fourth Descent was Nara-Narayana*, born of Dharma and his wife Murti, Who for self-delight performed severe austerities. (Sk. I. 3.9). (5) *Sri Kapila Deva was the Lord's fifth Descent*, the Lord of all Siddha-Mahatmas, and taught the Sankhya Philosophy that was lost by the course of Time to a Brahmin named 'Asuri'. (Sk. I. 3.10). (6) *Sri Dattatreya was His sixth Descent* born as a son to Anasuya, wife of Arti Muni, as prayed by her, and taught the knowledge of 'Self' to Alarka and Prahrada. (Sk. I. 3.11). (7) *The Lord's seventh Descent Yajneswara* was born of Ruchi and Akuti, and preserved Svayam-

bhuva Manvantara as Indra with the help of other gods as His sons. (Sk. I. 3.12). (8) *The Lord's eighth Descent Rishabha-Deva* born of Nabhi and Meru-Devi, showed to the Pandits (scholars) the Paramahansa-Peetha adored by all the Asramas. (Sk. I. 3.13). (9) *The Lord's ninth Descent was the All-charming Prithu Maharaj* Who, as desired by the Rishis, milked and extorted many gems and numerous plants, herbs and roots from Mother Earth, as the Sovereign of the world. (Sk. I. 3.14). (10) In the Chakshusha-Manvantara, when Mother Earth was about to be sunk, the Supreme Lord's *tenth Descent, the Divine Fish*, saved Vaivasvata Manu on the Ark named Mahi. (Sk. I. 3.15). (11) In days of yore when the gods and demons were jointly churning the ocean, the *Supreme Lord's eleventh Descent, the Divine Turtle*, upheld the Mandara hill on His Back. (Sk. I. 3.16). (12) *The Supreme Lord's twelfth Descent Dhanvantari*, rose up with a pot of Nectar during the churning of the ocean. (Sk. I. 3.17). (13) *The Supreme Lord's thirteenth Descent* assumed the enchanting Form of Mohini and distributed the said Nectar to the gods and got them drunk, depriving the Asuras of it, by Her bewitching Beauty. (Sk. I. 3.17). (14) *Sri Nrisimha Deva was the Lord's fourteenth Descent* Who tore asunder with His Nails the demon Hiranyakasipu, puffed up with overbearing prowess, on His Thigh like an eraka-leaf. (Sk. I. 3.18). (15) *The Lord's fifteenth Descent, Vamana-Deva*, deprived Bali Maharaj of his possession of the three worlds by means of His Three Strides on pretence of asking a piece of land as would cover his three steps. (Sk. I. 3.19). (16) *The Lord's sixteenth Descent, Parasurama*, extirpated twenty-one times, the Kshatriya princes (Brahmin-haters) all over the country out of tremendous wrath with His terrible Axe. (Sk. I. 3.20). (17) *Sri Vyasadeva*, born of Parasara and Satyavati, was *the Lord's seventeenth Descent*, Who expanded the tree of the Vedas into various branches, on finding the intelligence and retentive faculties of the people sadly deteriorated. (Sk. I. 3.21). (18) *Sri Ramachandra*, the Son of Dasaratha and Kausalya Devi, was *the eighteenth Descent of the Supreme Lord*, Who bridged the gulf of Ramesvar and killed the ten-headed Ravana, the demon king of Lanka. (Sk. I. 3.22). (19) and (20) *The Supreme Lord in His nineteenth and twentieth Descents appeared as Sri Balarama and Sri Krishna* in order to destroy the burden of mother Earth in the shape of killing the princes who were averse to the worship of Sri Vishnu. (Sk. I. 3.23). (21) In the beginning of Kali Yuga, the Lord descended as *Buddha*, His *twenty-first Descent*, born as the Son of Anjana in Gaya, in order to delude the Asuras who were of anti-devotional temperament. (Sk. I. 3.24). (22) *The Lord's twenty-second Descent will be Kalki* at the fag end of Kali Yuga to be born of a Brahmin named Vishnuyasa, and will kill all the Yavana-princes of the country who will be robbers, so to speak, of the people's life,

wealth, property, etc. (Sk. I. 3.25). (23) O Sages! innumerable are the Descents of the Supreme Lord Vasudeva, the Fountainhead of pure Sattva-guna. Just as various rivulets or channels branch off from a reservoir of water in different directions, so the Supreme Lord Vasudeva is the Fountainhead or Source of all His Descents. Brahma, the creator of the world, the gods, the Rishis, the Manus and the human beings are all parts and parts of parts of the Supreme Lord Vasudeva. (Sk. I. 3.26-27). The Descents of the Supreme Lord mentioned above are parts of Maha-Vishnu, Sri Garbhodakasayee, Who is also an integral part of the Supreme Lord Vasudeva. But Sri Krishna Who was reckoned as the Twentieth in the list of Avatars or Descents is the Supreme Godhead Himself. He is Second to none. He is the Entire Whole and every other Descent is His part and some of the Descents are His parts of parts. The Avatars descend Themselves, in one Yuga or other, in order to protect the people from the tyrannical oppressions of the demons, the avowed enemies of Indra. (Sk. I. 3.6-28)."

६ प्र. कृष्णे स्वधामोपगते धर्मः कं शरणं गतः ? ॥ १।१।२३ ॥

Q. VI.—In whom did Dharma seek shelter when Sri Krishna ascended to His Own Realm? (Bh. Sk. I. 1.23).

श्रीसूत उवाच । Srila Suta Goswami's reply (Sk. I. 3.43):

उ. कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥ १।३।४३ ॥

कलौ नष्टदशमेव पुराणार्कोऽधुनोदितः । १।३।४४ ॥

"Sri Krishna having gone up to His Own Realm, this Sun of Puranas viz. Srīmad Bhagavata identical with Sri Krishna Himself, has risen in this Kali-Yuga in the eastern horizon of India along with the socio-religious duties, Transcendental Knowledge etc., for the good of the people who have been blind by ignorance of the real nature of their own self, of Godhead, of Maya and of their inter-relationship." (Sk. I. 3.43-44).

श्रीमद्भागवतावतारः

ORIGIN OF SRIMAD BHAGAVATA

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।

अपश्यत् पुरुषं पूर्वं मायां च तदपाश्रयाम् ॥

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।

परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते ॥

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे ।

लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे ।

भक्तिरूपयते पुंसः शोकमोहभयापहा ॥ १।७।४-७ ॥

“In his exclusive purified state of mind realized through pure devotion, Sri Vyasadeva beheld the Absolute Person Sri Krishna and His disports with His Hladini-Potency in the Blissful Realm of Vraja, by the grace of His Internal Exhilarating Energy (Yoga-Maya). He also witnessed His external perverted Potency known as Maha-Maya cast at His back in a condemned state and exercising her deluding influence upon these Jivas who, though superior to her in essence, being the spiritual atomic parts of the Internal Chit-Potency of the Supreme Lord Sri Krishna, consider themselves identical with the three qualities of Maya, according as they (qualities) operate upon them. Thus Maya, holding sway over the Jivas by the eclipsing and repelling forces, makes them (Jivas) forget their real nature and compels them to lord it over the phenomenal world with an enjoying mood. This egotism is the root cause of their suffering from the three-fold afflictions. Sri Vyasadeva also witnessed that steadfast and unflinching devotion to the Lotus Feet of the Absolute-Person Sri Krishna is the only positive means to get rid of those three-fold afflictions. He then composed this *Sattvata-Samhita*, *Srimad Bhagavata*, the only Book of authority to the Vaishnavas for spiritual culture and enlightenment, for the eternal benefit of the ignorant people of the world at large. This Holy Book deals with the Names, Forms, Attributes, Companions and Pastimes of Sri Krishna. Whosoever listens to Them is endowed with an unadulterated devotional Love for Him, which dissipates all notions of grief, infatuation and fear.” (Bh. Sk. I. 7.4-7).

श्रीमद्भागवतस्य परमोत्तमत्वम्

SUPER-EXCELLENCE OF SRIMAD BHAGAVATA

(१) कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥ १।३।४३ ॥

कलौ नष्टदशमेवं पुराणाकौऽधुनोदितः । १।३।४४ ॥

(i) “Sri Krishna having gone up to His Own Realm with *Dharma* and *Jnana*, this Sun of *Srimad Bhagavata* has risen now in *Kali-yuga* for the redemption of the people who are blinded by ignorance.” (Sk. I. 3.43-44).

(२) धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां

वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।

श्रीमद्भागवते महामुनिवृत्ते किं वा परैरीश्वरः

सद्यो हृद्यवदध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥ १।१।२ ॥

(ii) "Of what avail are other Scriptures than this Srimad Bhagavata composed by the great Sage Vyasadeva, in which is depicted the Universal Religion of Divine Love free from the slightest tinge of the fourfold deceptive pursuits of human life, Which is preached and promulgated by the Absolute-realised Souls devoid of malice and prejudice, Which destroys all the three-fold afflictions, Which contains a true conception of the All-Blissful Supreme Reality and Which when listened to with rapt attention makes the Supreme Lord Sri Krishna captive *forthwith* and *forever* in the pure hearts of the fortunate listeners." (Sk. I. 1.2).

(३) निगमकल्पतरोर्गलितं फलं शुक्मुखादमृतद्रवसंयुतम् ।
पित्रत भागवतं रसमालयं मुहुर्हो रसिका भुवि भावुकाः ॥ १।१।३ ॥

(iii) "The Vedas are the Wish-yielding Trees. The Brahma-Sutras are the Flowers, and Srimad Bhagavata is the Holy Fruit bereft of rind and stone, brought down from Vaikuntha and sung by Sri Sukadeva Goswami. It is full of 'Rasa' or Nectar. The Spiritual Pastimes and Qualities of Sri Krishna are the molten *Rasa* or Nectar of this Fruit. The wise adept in *Rasa* and the contemplative (*Rasika* and *Bhavuka*) drink deep this Nectarine *Rasa* till they are absorbed in the Ocean of Eternal Bliss." (Sk. I. 1.3).

(४) सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् ।
वस्तुद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १।२।१।२ ॥
राजन्ते तावदन्यानि पुराणानि सतां गणे ।
यावद्भागवतं नैव श्रूयतेऽमृतसागरम् ॥
सर्ववेदान्तसारं हि श्रीभागवतमिष्यते ।
तद्रसामृतवृक्षस्य नान्यत्र स्याद् रतिः क्वचित् ॥
निम्नगानां यथा गङ्गा देवानामच्युतो यथा ।
वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥
क्षेत्राणां चैव सर्वेषां यथा काशी ह्यनुत्तमा ।
तथा पुराणवातानां श्रीमद्भागवतं द्विजाः ॥ १।२।३।१४-१७ ॥

(iv) "This Srimad Bhagavata is the quintessence of all the Vedas, Upanishads and Puranas. It deals with the Transcendental Nature of the Supreme Lord Sri Krishna, His Qualities, Deeds, Realms, Entourage; single-minded devotion is the only Means to attain Him and Divine Love as the Ultimate End. The other Puranas are held in estimation among the assemblage of the devotees till they listen to Srimad Bhagavata, Ocean of Transcendental Ambrosia. He who has tasted this Nectarine Elixir of the Vedanta-Sutras is self-satisfied and does not have any relish for other Scriptures. The Ganges among the rivers, Vishnu among Devas, Shambhu among the Vaishnavas is

superior. So Srimad Bhagavata is pre-eminent among the Puranas. Oh the Sages! as Kasi excels all holy places, so Srimad Bhagavata is far superior to all the Puranas." (Sk. XII. 13.12, 14-17).

- (५) श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं
तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ॥ १२।१३।१८ ॥

(v) "This Srimad Bhagavata is the only Unadulterated Genuine Purana dearly loved by the Vaishnavas in Which are sung the Glorious Narratives of the Deeds and Qualities of the Supreme Lord Sri Krishna and His Descents, Which when heard, studied and meditated upon beget Krishna-Prema." (Sk. XII. 13.18).

- (६) कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यत-
स्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ॥ १२।१३।१९ ॥

(vi) "The Supreme Lord Sri Krishna revealed this Srimad Bhagavata at first to Brahma, and Brahma to Narada and Narada to Vyasadeva, and Vyasadeva to Sukadeva, and Sukadeva to Suta Goswami and Maharaj Parikshit, and so on, through the Preceptorial Line of Succession up to the present Gaudiya Vaishnava Acharya." (Sk. XII. 13.19).

(vii) "This Srimad Bhagavata, as the Grantha-Bhagavata, is the Supreme Lord Sri Krishna and His Bhakta-Bhagavata combined in One, and hence One and the Same with Sri Chaitanya Mahaprabhu Who is Sri Sri Radha Krishna united in One Ever-Enchanting Form."

(viii) The Supremacy of Srimad Bhagavata lies in the fact that It describes fully the Names, Forms, Qualities, Entourage, Realms and Love-games of Sri Krishna, the spiritual Eros and Despot of Sri Vrindavana, Whose Rupa-Venu-Leela and Prema-Bhakta Madhunis excel those of His other Forms and Descents. Hence, His Vrindavana-Leela is the Sweetest and Loveliest of all His Leelas; and among His Consorts, Sri Radhika with Her milk-maids of Vraja stands foremost. Hence, Srimad Bhagavata is the veritable Embodiment of His Chit-Potency Yoga-Maya Who has made Him manifest on the Bhauma-Vrindavana (Gokula) with all His Entourage and Leelas of Goloka, to prove that He is "Rasah-Vai-Sah" and is attainable by Rasa, i.e., Love. (Taittiriya Upanishad II. 7.1).

श्रीधर्मराजानुशासनं दूतान् प्रति

- (९) धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।
 न सिद्धमुख्या असुरा मनुष्याः कुतो नु विद्याधरचारादयः ॥ ६।३।१९ ॥
 स्वयम्भूर्नागदः शम्भुः कुमारः कपिलो मनुः ।
 प्रह्लादो जनको भीष्मो वलिवैयासकिर्वयम् ॥ ६।३।२० ॥
 द्वादशैते विजानीमो धर्मं भागवतं भद्राः ।
 गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ॥ ६।३।२१ ॥
 प्रायेण वेदं तदिदं न महाजनोऽयं देव्या विमोहितमतिर्वत माययालम् ।
 त्रय्यां जडीकृतमतिर्मधुपुष्पितायां चैतानिके महति कर्मणि युज्यमानः ॥ ६।३।२५ ॥
 एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः ।
 भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ ६।३।२२ ॥
 नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।
 अजामिलोऽपि येनैव मृत्युपाशादमुच्यत ॥ ६।३।२३ ॥
 एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः ।
 एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥ ७।७।५५ ॥

(ix) Dharma or Religion descends directly from the Supreme Lord Bhagavan (Sk. VI. 3.19). It is He Who established this Universal Religion of Divine Love on the mundane plane for the eternal well-being of the people of the world at large. This Bhagavata-Dharma or Divine Religion, being Transcendental, is beyond the comprehension of the sages, the gods, the chief of the Siddhas, the demons and mankind, what to speak of the heavenly musicians or bards? Svayambhu, Narada, Sambhu, Kumara (Chatuhsana), Kapila (Kardami), Manu, Prahrada, Janaka, Bhishma, Bali, Vaiyasaki (Sukadeva) and Yamaraj—these twelve 'Mahajanas' or Mahabhagavatas (Absolute realised Souls) are well-versed in the Bhagavata-Dharma which is the *most secret, most perfect and pure and almost incomprehensible to human understanding* (सुह्यन्ति यत्र सूर्यः) and to realise this Divine Religion is to drink deep the Nectar of Divine Love, the summum bonum of human life. The 'makers' of Dharma-Shastras are not 'Mahajanas' for their not having realised Godhead, because their intellect was sadly bewildered by the deluding influence of Maya. The honeyed flowery words of the three Vedas have benumbed their mentality to such an extent, that it is greatly entangled in the shackles of fruitive actions. (Sk. VI. 3.19-21, 25). Hence chanting of the Holy Names of the Supreme Lord Sri Krishna is Bhakti-Yoga Which has been irrefutably declared as the Supreme Religion of Divine Love for the people of this world. Even *Sanketa-Namabhasa* (dawning of the Holy Name in remembrance of Lord Narayana) released

Ajamila from the bondage of Maya and enabled him to attain the Blissful Region of Vaikuntha. (Sk. VI. 3.22-23). Unflinching devotional Love for Sri Govinda and to realise His Existence everywhere (inside and outside) has been declared as the Highest End (Bhagavata-Dharma) of human life in this world. (Sk. VII. 7.55).

द्वितीयोऽध्यायः

CHAPTER II

श्री व्या स ना र द सं वा दः

SRI SRI VYASA-NARADA DIALOGUE

- (१) जिज्ञासितमधीतं च यत्तद् ब्रह्म सनातनम् ।
अथापि शोचस्यात्मानमकृतार्थं इव प्रभो ॥ १।५।४ ॥

1. Sri Narada asked, "O Great Sage Vyasadeva! Thou hast studied the Eternal Vedas with great care and quest and yet why dost thou mourn like one baffled of his purpose?" (Sk. I. 5.4).

श्रीव्यास उवाच

- (२) अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥ १।५।५ ॥

2. Sri Vyasadeva said, "O Lord! I am acquainted with such knowledge as Thou has said but my soul has not attained any self-satisfaction. O Son of Brahma! It behoves Thee to speak to me what is incomprehensible to me, I mean the Absolute Truth. I pray Thee that I may be enlightened with the true knowledge and nature of that Supreme Being Who is the Lord of all souls!" (Sk. I. 5.5-7).

श्रीनारद उवाच

- (३) भवतानुदितप्रायं यशो भगवतोऽमलम् ॥
येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥ १।५।८ ॥

3. Sri Narada said, "O Badarayana! Thou has not described vividly the Immaculate Glories of the Supreme Lord Sri Krishna, and I think that is the reason why Thy soul is wanting in self-delight. This is a short-coming of Thy real nature." (Sk. I. 5.8).

- (४) यथा धर्मादयश्चार्था मुनिर्वर्यानुकीर्तिताः ।
न तथा वासुदेवस्य महिमा ह्यनुवर्णिताः ॥ १।५।९ ॥

4. "O Great Sage! Thou has not fully described the Glories of the Supreme Lord Sri Krishna as Thou didst of the four-fold pursuits of human life as the duties assigned in the Puranas and in the Mahabharata." (Sk. I. 5.9).

- (५) तद्वाग्विसर्गो जनताघविण्णवो यस्मिन् प्रतिश्लोकमवद्ववत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥

१।५।११ ॥

5. "Those words and expressions which sing the sacred Glories of the All-pervading Supreme Lord, Sri Krishna, though the Slokas that describe Them (Glories) may not be beautifully couched yet they destroy the sins of the people. The saints always hear, chant and mutter those Names and Glories of Sri Krishna." (Sk. I. 5.11).

- (६) नैकर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥

१।५।१२; १२।१२।५२ ॥

6. "Even the knowledge of Abstract Brahman, however pure, when divorced from devotion to the Supreme Lord Vasudeva does not lead to perfect liberation; how can there shine again an action performed with a selfish motive, which always causes pain both during its performance and its fruition; or even a selfless or desireless action, if not dedicated to the Supreme Lord?" (Sk. I. 5.12). (Cf. Sk. XII. 12.52).

- (७) अथो महाभाग भवानमोघदक् शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् ॥ १।५।१३ ॥

7. "O Great Saint ! Thou art possessed of true insight ; Thou art truly glorified ; Thou art devoted to Truth and Thou art observer of strict vows. Endowed with these qualities do Thou quest after the Transcendental pastimes of the Supreme Lord Sri Krishna in Thy unalloyed existence, after eliminating the foreign dirts of egotism from it, by virtue of Thy devotional trance, for the salvation (eternal well-being) of the fallen souls of the world." (Sk. I. 5.13).

- (८) ततोऽन्यथा किञ्चन यद्विवक्षतः पृथग्दशस्तत्कृतरूपनामभिः ।
न कुत्रचित् कापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् ॥

१।५।१४; तु. गी. २।४१ ॥

8. "Not conforming to the Sacred and Glorious Deeds of Sri Krishna, Thou hast described the Puranas and the Mahabharata tinged with not a little of His Majestic Aspect and are, therefore, distinct from the real Pastimes of the Supreme Lord Sri Krishna. They are not purely Transcendental and hence, they are not quite capable of uplifting the spiritual temperament of the fallen souls from the mundane to the purely Transcendental plane. Like a storm-tossed boat, their hearts cannot derive any Eternal Bliss from going through those Majestic Narratives, due to their restless discontented mind." (Sk. I. 5.14). (cf. Geeta II. 41).

- (९) जुगुप्सितं धर्महृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥१५॥१५॥

9. "Thou art the leader of society. The duties Thou hast enjoined for the establishment of religion are mostly selfish actions and are, therefore, not approved by those who have natural aptitude for the Loving Service to Sri Krishna. Men of selfish motives in discharging their secular duties pay no heed to the baneful effects of these *Kamyā-Karmas* (fruitive actions)." (Sk. I. 5.15).

- (१०) विचक्षणोऽस्यार्हति वेदितुं विभोर्गन्तपारस्य निवृत्तिः सुखम् ।
प्रवर्तमानस्य गुणैरजात्मनस्ततो भवान् दर्शय चेष्टितं विभोः ॥१५॥१६॥

10. "Those who are really intelligent can discern the Blissful path of pure devotion to the Lotus Feet of Sri Krishna, Whose Qualities and Deeds are infinite, by the grace of the Preceptor ; but for those who are steeped in the gloom of mundane three qualities of Maya, do Thou narrate the Glorious Pastimes of Sri Krishna as indicated by me, which will do immense good to both you and the people." (Sk. I. 5.16).

- (११) त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्मज्जपकोऽथ पतेत्ततो यदि ।
यत्र क्व वाभद्रमभूदमुष्य किं को वार्थ आतोऽभजतां स्वधर्मतः ॥१५॥१७॥

11. "Reliance upon socio-religious duties is unsteady ; because, if anybody has taken recourse to the devotional service to the Supreme Lord Sri Krishna by forsaking the socio-religious duties and passes away before reaching the climax, then what is the harm when his next life will be progressing towards spiritual realisation ? But clinging to the socio-religious duties divorced from the devotional service to Sri Krishna is worse than useless, as they culminate in temporary pleasures either in this or the next world." (Sk. I. 5.17).

- (१२) तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यद्भ्रमतामुपर्यधः ।
तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीरंहसा ॥१५॥१८॥

12. "The knowers of Truths seek for eternal felicity which is not to be found in the fourteen worlds from the highest *Brahmaloka* to the lowest *Rasatala*. They do not like to devote their attention to ephemeral mundane pleasures which the irresistible Time brings upon the *Karma-Kandis* or elevationists as another phase of sorrow." (Sk. I. 5.18).

- (१३) न वै जनो जातु कथंचनाव्रजेन्मुकुन्दसेव्यन्यवदङ्ग संसृतिम् ।
स्मरन्मुकुन्दाङ्घ्र्युपगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ॥

१५॥१९; १५॥२०॥

13. "He who serves the Supreme Lord of All-Love Sri Krishna does never roam about the cycle of births and re-births, though born in a lower scale of creation ; for, he who is saturated with the devotional loving sentiment for Sri Krishna is not at all willing to part with the constant remembrance of His Lotus Feet full of sweetness, gracefulness and attractiveness." (Sk. I. 5.19). (Cf. Sk. XI. 2.53).

(१४) इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।

तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ॥१५॥२०॥

14. "This Universe is not distinct from the Supreme Lord Sri Krishna from Whom it has derived its creation, sustenance and destruction. The Supreme Being is the Substance of Which this Universe is a shadow pervertedly reflected in the river of the three qualities of Maya, His External Deluding Potency. Jiva's attachment to worldliness is also a perverted reflection of the soul's attachment for Sri Krishna in the Spiritual Realm. What Thou wilt describe on these basic principles will be the Pastimes of the Supreme Lord Sri Krishna of Whom Thou art a Part and Whose Qualities and Deeds I have described a little. Hence, do Thou resort to that pure Transcendental Knowledge that always exists in Thy unalloyed existence." (Sk. I. 5.20).

(१५) त्वमात्मनाऽऽत्मानमवेहममोघदृक् परस्य पुंसः परमात्मनः कलाम् ।

अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ॥१५॥२१॥

15. "O Sinless Sage ! Thou hast appeared as a Part of the Supreme Lord Sri Vishnu, the Unborn yet born. Therefore it behoves Thee to narrate vividly His Glorious Qualities and Deeds." (Sk. I. 5.21).

(१६) इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।

अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥१५॥२२॥

16. "The chanting of the Holy Attributes and Glories of the Supreme Lord Sri Krishna is the eternal highest end of all asceticism, more so than the study of the Vedas, nice performance of sacrifices, distinct utterance of the Vedic hymns, abstract knowledge of Brahman and munificent gifts." (Sk. I. 5.22).

(१७) अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।

निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विचक्षताम् ॥१५॥२३॥

17. "In my previous birth, I was the son of a maid-servant engaged in the service of those sages who congregate during the 'chaturmasya' (observance of vows for four months) in the rainy season. As a boy I was employed in their services." (Sk. I. 5.23). (Vide Secs. 29, 30 & 31 Sk. I. 6.5-37 of this Chapter).

(१८) उच्छिष्टलेपाननुमोदितो द्विजैः सद्गुणैः भुञ्जे तदपास्तकिल्बिषः ।

एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवात्मरुचिः प्रजायते ॥ १।५।२५ ॥

18. "As a page for cleansing the remnants of the dishes of the sages, I was fortunate once in partaking of them, by their Grace, upon which all my offences were destroyed. Thus purified, I imbibed the relish for the Love of the Supreme Lord Sri Krishna." (Sk. I. 5.25).

(१९) तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृण्वं मनोहराः ।

ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाभवद्गुचिः ॥ १।५।२६ ॥

19. "That place where those sages used to dwell was resonant with the Narratives of the Glorious Deeds of Sri Krishna and I used to listen to them every day by their Grace. They charmed my soul and a Dawn of Love for Sri Krishna arose in my mind." (Sk. I. 5.26).

(२०) इत्थं शरत्प्रावृषिकावृत् हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।

संकीर्त्यमानं मुनिभिर्महात्मभिर्मक्तिः प्रवृत्ताऽऽत्मरजस्तमोपहा ॥ १।५।२८ ॥

20. "The hearing at all times throughout the seasons of rain and autumn the Holy Pastimes and Glories of the Supreme Lord Sri Krishna sung by the great-souled sages, roused in my mind Bhava-Bhakti (Divine Love) which destroyed the Mayik principles of passion and ignorance." (Sk. I. 5.28).

(२१) ज्ञानं गुह्यतमं यत्तत् साक्षाद्भगवतोदितम् ।

अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥ १।५।३० ॥

21. "When those sages were about to depart from that place at the expiry of a year, they were kind enough to impart the most confidential Transcendental knowledge of the Supreme Lord Sri Krishna to me." (Sk. I. 5.30).

(२२) एतत्संसूचितं ब्रह्मं स्तापत्रयचिकित्सितम् ।

यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ॥ १।५।३२ ॥

22. "O Brahman ! Thus did they disclose to me the consecration of all actions to the Supreme Lord Sri Krishna, which kills the three-fold afflictions viz. (1) Adhyatmika (2) Adhibhautika and (3) Adhidaivika. (Sk. I. 5.32).

(२३) आमयो यश्च भूतानां जायते येन सुव्रत ।

तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ॥ १।५।३३ ॥

23. "O Well-vowed One! That which brings forth disease can never be its remedy. But when it is purified in combination with other pure ingredients it cures the disease." (Sk. I. 5.33).

(२४) एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।

त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥ १।५।३४ ॥

24. "In like manner the daily and casual duties of men having certain motive in view are the causes of their worldly bondage. But when they are dedicated to the Supreme Lord Sri Vishnu, they are powerful enough to eliminate the poison of egotism which is the root cause of backwardness to the Supreme Lord Sri Vishnu." (Sk. I. 5.34).

(२५) यदत्र क्रियते कर्म भगवत्परितोषणम् ।

ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥ १।५।३५ ॥

25. "Those actions which are performed for the pleasure of the Supreme Lord Sri Vishnu are not actions but devotional services to Him. So knowledge which is Transcendental is not dry wisdom but real Knowledge. Hence action and knowledge are devotional services in relation to the Supreme Lord Sri Vishnu." (Sk. I. 5.35).

(२६) कुर्वाणा यत्र कर्माणि भगवच्छिक्षयासकृत् ।

गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥ १।५।३६ ॥

26. "When actions are performed dedicated to the Pleasure of the Supreme Lord Sri Krishna, when the Names, Forms, Attributes and Pastimes of Sri Krishna are heard, chanted and meditated upon, they are pure devotional services unlike the actions of the *Karmis* or *elevationists*." (Sk. I. 5.36).

(२७) नमो भगवते तुभ्यं वासुदेवाय धीमहि ।

प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ।

इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।

यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥ १।५।३७-३८ ॥

27. "We meditate on Thee, O Supreme Lord Vasudeva, we offer our humble greetings to Thee, O Pradyumna, O Aniruddha, O Sankarsana. He is the real knower of Transcendental Knowledge who worships the Supreme Lord *Yajna-Purusha*, the Embodiment of the Divine Incantations, after greeting and meditating on the Extensions of the Supreme Lord mentioned above." (Sk. I. 5.37-38).

(२८) इदं स्वनिगमं ब्रह्मज्ञवेत्य मदनुष्ठितम् ।

अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः ॥

त्वमप्यदभ्रश्रुत विश्रुतं विभोः समाप्यते येन विदां बुभुक्षितम् ।

आख्याहि दुःखैर्मुहुर्दितात्मनां संक्लेशनिर्वाणमुशान्तिं नान्यथा ॥ १।५।३९-४० ॥

28. "O Sri Vyasadeva! the Supreme Lord Sri Vishnu conferred on me His Divine Love and Transcendental Knowledge when I acted up to His Divine Behests. Do Thou also describe the Glorious Narratives and Deeds of the Supreme Lord Sri Krishna of Great Renown, earnestly longed for by the great sages. Besides this, there is no other means of deliverance from the bondage of *Maya* of the *Jiva* souls afflicted with the three miseries in their conditioned state." (Sk. I. 5.39-40).

श्रीनारदस्य पूर्वजन्मवृत्तम्

(२९)

भिक्षुभिर्विप्रवासिते विज्ञानादेष्टुर्मिमम् ।
 वर्तमानो वयस्याद्ये तत एतदकारणम् ॥
 एकात्मजा मे जननी योषिन्मूढा च किङ्करी ।
 मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥
 सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छति ।
 ईशस्य हि वशे लोको योषा दारुमयी यथा ॥
 अहं च तद्ग्रहकुले ऊपिवांस्तदपेक्षया ॥
 दिग्देशकालव्युत्पन्नो बालकः पञ्चहायनः ॥
 एकदा निर्गतां गेहादुहन्तीं निशि गां पथि ।
 सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः ॥
 तदा तदहमीशस्य भक्तानां शमभीष्टतः ।
 अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥
 स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकरान् ।
 खेष्टखर्वट्वाटीश्च वनान्युपवनानि च ॥
 चित्रधातुविचित्राद्रीनिभभग्नभुजद्रुमान् ।
 जलाशयाञ्छिवजलात्रलिनीः सुरसेविताः ॥
 चित्रस्वनैः पत्ररथैर्विभ्रमद्भ्रमरश्रियः ।
 नलवेणुशरस्तम्बकुशकीचकगह्वरम् ॥
 एक एवातियातोऽहमद्राक्षं विपिनं महत् ।
 घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् ॥
 परिश्रान्तेन्द्रियात्माहं तट्परीतो बुभुक्षितः ।
 स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः ॥
 तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः ।
 आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥ १।६।५-१६ ॥

DESCRIPTION OF SRILA NARADA'S PREVIOUS BIRTH

29. "O Sage Vyasadeva! I was the only son of my mother who loved me very dearly having none to look after. She always wished well of me, but like a puppet in the hands of a wire-puller, she could not do anything for my future welfare. I was then a boy of five, quite ignorant of the outside world. Living in the house of a Brahmin I was always on the alert as to how to get rid of this bondage of Maya. One night when my mother went out to milk the cow, she was bitten by a cobra which caused her instantaneous death. This mishap I accepted as the Grace of the All-Merciful Supreme Lord. I left the

Brahmin's house and visited many towns, villages, rivers, mountains, hills, dales, forests full of wild animals and at last took shelter under the cool shade of a big peepul tree quite fatigued with hunger and thirst due to long journey. Having been refreshed with bath and drink from a river, I found the place solitary and suitable for contemplation and began to meditate on the Lotus Feet of the Supreme Lord, Sri Narayana, with a heart saturated with intense love for Him." (Sk. I. 6.5-16).

(३०)

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ।
 औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥
 प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः ।
 आनन्दसंप्लवे लीनो नापश्यमुभयं मुने ॥
 रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् ।
 अपश्यन् सहस्रोत्तस्थे वैक्लवाद्दुर्मना इव ॥
 दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि ।
 वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः ॥
 एवं यतन्तं विजने मामाहागोचरो गिराम् ।
 गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥
 हन्तास्मिञ्जन्मनि भवान्मा मां द्रष्टुमिहार्हति ।
 अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥
 सकृद्यदर्शितं रूपमेतत्कामाय तेऽनघ ।
 मत्कामः शनैः साधुः सर्वान्मुञ्चति हृच्छयाम् ॥
 सत्सेवयादीर्घया ते जाता मयि दृढा मतिः ।
 हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥
 मतिमयि निवर्द्धेयं न विपद्येत कर्हिचित् ।
 प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥ १।६।१७-२५ ॥

30. "Due to my intense Separation-in-Love from Him, the Lord began to reveal Himself slowly in my heart at which I was overwhelmed with a thrill of unspeakable joy and over-flowing tears of love; and horripilation began to manifest in my body. Plunged in the ocean of this ecstasy, I could not consider my existence separate from the Supreme Lord Paramatma, the Ultimate End of all beings and Killer of all evils and afflictions. No sooner had I felt His Holy Touch in my heart of hearts than He disappeared leaving me athirst for His *Darsan* once again but to my great misfortune I was sadly disappointed like one who has lost his treasure having got it after a long search. Seeing me in this quandary the Lord, Who is Unknown and Unknowable, consoled me with these grave but kind and affectionate

words,—“O Sinless One! No more shalt thou see me again in thy present birth. The Yogis who have not attained perfections in their yogic performances, i.e., whose hearts have not been purified by unflinching devotion to Me, are not qualified for My *Darsan*. As thou art My true and sincere devotee, thou art blessed with My *Darsan* only for once. Those Sadhus (saints) who are imbued with loving devotion to Me can gradually abandon all their desires for enjoyment and renunciation. Render devotional services to My Loving Devotees for a length of time and consecrate thy purified heart to Me with unflinching devotion and then shalt thou be My *Parishad* (eternal Close Associate), after leaving this despicable world. Intelligence and attention once attached and fixed on Me know no separation from Me. He who constantly contemplates on Me is enabled by My Grace to keep up his remembrance on Me intact even after the cataclysm.” (Sk. I. 6.17-25).

- (३१) एतावदुक्तोपरराम तन्महद्भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
 अहं च तस्मै महतां महीयसे शीर्ष्णावनामं विदधेऽनुकम्पितः ॥
 नामान्यनन्तस्य हतत्रयः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
 गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥
 एवं कृष्णमतेर्ब्रह्मन्नसक्तस्यामलात्मनः ।
 कालः प्रादुरभूत् काले तडित्सौदामनी यथा ॥
 प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् ।
 आरब्धकर्मनिर्वाणो न्यपतत्पाश्चभौतिकः ॥
 कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः ।
 शिशयिणोरनुप्राणं विविशेऽन्तरहं विभोः ॥
 सहस्रयुगपर्यन्त उत्थायेदं सिसृक्षतः ।
 मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥
 अन्तर्बहिश्च लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः ।
 अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥
 देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
 मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥
 प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
 आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥
 एतद्ध्यातुरचित्तानां मात्रास्पर्शच्छया मुहुः ।
 भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥
 यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
 मुकुन्दसेवया यद्वत्तथाऽऽत्माद्धा न शाम्यति ॥

सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ ।

जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् ॥ १।२६-३७ ॥

31. "Saying this the Supreme Lord, Who is All-Pervading like ether and Transcendental as depicted in the Vedas was heard no more. Thenceforward I began to chant the Holy Names of the Supreme Lord Sri Krishna and meditate upon His Inconceivable and Ever-Blissful Characters and Deeds without caring for public praise or blame. Roaming about the different parts of the country, I was waiting for my last breath with gladdened heart without the slightest tinge of malice. With such dispassionate and unalloyed heart, I spent my days in the constant thought of Sri Krishna till my end came suddenly like a coruscation of lightning and I attained the eternal body of a *Parishad* of the Lord as promised by Him. At the time of cataclysm when the Supreme Lord Sri Vishnu reclined on the Causal Ocean I entered inside His Body with His Inhalation and spent therein a thousand yugas. When the Lord awoke with His desire to create this world again, I also came into being with *Marichi*, *Angira* and other *Rishis* of old. Thenceforward, I led a life of indivisible and immaculate *Brahmacharya* and began to travel all over the world without any hitch or obstruction, by the Grace of the Supreme Lord, constantly playing upon this melodious musical Lute given to me by the Supreme Lord Himself and singing His Glories all over the world, whereupon the Supreme Lord reveals Himself in my heart as if invoked. O Sage Vyasadeva! the mind of a Jiva is enthralled by the constant intercourse with the worldly phenomena such as sight, smell, touch, taste and hearing. Now, the only vessel which enables one to cross over this impassable ocean of the world is the unceasing listening and chanting the Glorious Narratives of the Qualities and Deeds of the Supreme Lord Sri Krishna. The path of Yoga consisting in the practice of *Yama* (abstinence), *Niyama* (austerities etc.) is beset with frequent attacks of lust, anger, avarice, etc. Nothing is so much enlivening to souls as a loving devotional service to the Supreme Lord Sri Krishna. O Anagha (sinless one)! I have said what thou hast desired." Thus addressing Sri Vyasadeva, Srila Narada Goswami wended his way singing the Glories of the Supreme Lord Sri Krishna in accompaniment of his God-Gifted Lute." (Sk. I. 6.26-37). (Vide Sloka 8 Sri Namastakam).

तृतीयोऽध्यायः CHAPTER III

श्री वि दुरो द्ध व सं ला पः
SRI SRI VIDURA-UDDHAVA DIALOGUE

श्रीविदुरवाक्यम्

(१) सोऽहं हरेर्मर्त्यविडम्बनेन दृशो नृणां चालयतो विधातुः ।

नान्योपलक्ष्यः पदवीं प्रसादाच्चरामि पश्यन् गतविस्मयोऽत्र ॥ ३१।४२ ॥

1. Sri Vidura says to Sri Uddhava, "O Uddhava! I have been acquainted with the Glory and Greatness of the Supreme Lord Sri Krishna by His Causeless Grace, Who enacted His Human Lila veiled under the influence of His Yogamaya to the great delusion of the people of the world. I have been fearlessly travelling all over the country without the cognizance of the people, fully dispassionate and indifferent to any surprise or sorrow, by His Causeless Grace." (Sk. III. 1.42).

(२) अजस्य जन्मोत्पथनाशनाय कर्मण्यकर्तुर्ग्रहणाय पुंसाम् ।

नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामुत कर्मतन्त्रम् ॥ ३१।४४ ॥

2. "O Uddhava! the Birth of the Unborn Supreme Lord Sri Krishna is meant for the destruction of those who are leading dissolute lives and are averse to His worship; so also the Actions of the Actionless Sri Krishna are meant for inducing the people to do such actions as are enjoined in the Scriptures without seeking for any fruits thereof. O Friend! know this to be the undisputed Truth that Sri Krishna is the Spiritual Paradox in Whom the seemingly opposites are harmoniously dovetailed inconceivable to human intellect; otherwise, why should the Supreme Lord have manifested His Descent and Deeds on this plane, when His faithful and loyal devotees who have transcended the sphere of time and space, are not at all willing to be born nor to perform any fruitive action?" (Sk. III. 1.44).

(३) तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे ।

अर्थाय जातस्य यदुष्वजस्य वार्तां सखे कीर्तय तीर्थकीर्तेः ॥ ३१।४५ ॥

3. "O Friend! the Supreme Lord Sri Krishna, though Unborn, descended in the Yadava clan in order to fulfil the purposes of His surrendered Lokapala as well as those of His faithful devotees who have taken shelter at His Lotus Feet. Hence, he who is willing to

cross the ocean of this world must chant incessantly the Narratives of His Glorious Deeds and Qualities, though veiled under Yogamaya and inaccessible to human understanding." (Sk. III. 1.45).

- (४) स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम् ।
 तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः ।
 पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः ।
 पूर्णार्थो लक्षितस्तेन स्नेहप्रसरसम्प्लुतः ॥
 शनैर्भगवत्लोकान्त्रलोकं पुनरागतः ।
 विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्स्रयन् ॥ ३।२।४-६ ॥

श्रीमदुद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह ।
 किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥
 दुर्भगो वत लोकोऽयं यदवो नितरामपि ।
 ये संवसन्तो न विदुर्हरिं मीना इवोडुपम् ॥
 इङ्गितज्ञाः पुरुषौढा एकारामाश्च सात्वताः ।
 सात्वतामृषभं सर्वे भूतावासममंसत ॥
 देवस्य मायया स्पृष्टा ये चान्यदसंदाश्रिताः ।
 भ्राम्यते धीर्न तद्वाक्यैरात्मन्युत्तात्मनो हरौ ॥
 प्रदर्श्यात्तत्तपसामवितृप्रदृशां नृणाम् ।
 आदायान्तरधाद्यस्तु स्वविस्वं लोकलोचनम् ॥ ३।२।७-११ ॥

4. When Vidura enquired about the welfare of Sri Krishna and His followers of the Yadava clan, Uddhava, intoxicated with ecstatic joy at the very remembrance of his most beloved Master and Friend Sri Krishna, could not answer for a while; because, his voice was choked and his eyes were over-flowing with tears of love for Him. However, with great difficulty he restrained himself and said, "O Vidura! the Sun of Sri Krishna has set with all His planets and satellites. The people of this world are very unfortunate but more especially the Yadavas who could not recognize Sri Krishna, although He lived in their midst. Just as the aquatic animals consider the moon reflected on the surface of the ocean as a luminous thing but cannot recognize her as an attractive and charming object, so the unlucky Yadavas could not recognize Sri Krishna, despite their vast knowledge of warfare, erudition, intuition and dexterity in mundane affairs. They considered Sri Krishna as one of their Chieftains, well-wishers and best friends, due to their having been deluded by His Yogamaya. As the veritable charming object of vision of the people,

Sri Krishna showed His Own All-Attractive Beautiful Form to those who were not proud of their austerities and mundane acquisitions and disappeared from the gaze of the public with that Beautiful Form." (Sk. III. 2.4-11).

(५) यन्मर्त्यलीलौपयिकं स्वयोगमायाबलं दर्शयता गृहीतम् ।

विस्मापनं स्वस्य च सौभगर्जः परं पदं भूषणभूषणाङ्गम् ॥ ३।२।१२ ॥

5. "Sri Krishna's Own Form Which is the Sweetest of the Sweet, is adapted to His Disports on the mundane plane. He assumed His most exquisite Beautiful Form through the Agency of His Yoga-maya to vindicate Her power and became Himself amazed at and enamoured of His Own Charms. This Form is the Seat and Centre of all beauties, gracefulness and sweetness and is the Ornament of all ornaments." (Sk. III. 2.12).

(६) स्वयं त्वसाभ्यातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।

बलिं हरद्विश्चिरलोकपालैः किरीटकोट्येडितपादपीठः ॥ ३।२।२१ ॥

6. "Sri Krishna is the Supreme Lord Himself. There is none who equals or excels Him. He is the Lord of the three Lokas (regions). He is the concentrated Bliss and all His Glories, Sweetness, Grandeur etc., minister to His Enjoyment. When Brahma and Loka-palas (presiding deities of the four quarters) make their obeisances to Him, the crests of the crowns on their heads sing the praise of His Foot-stool when they come in contact with It." (Sk. III. 2.21).

(७) अहो वकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।

[15] लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ॥ ३।२।२३ ॥

7. "Ah! Who else is so Merciful in Whom I should take shelter than Sri Krishna Who gave even the wicked witch Putana (an embodiment of hypocrisy) a foster-mother's high place, though she with the covert infanticidal intention suckled the Divine Child Sri Krishna from her poisoned breast. In other words, Sri Krishna is the Only Object of Refuge and none else." (Sk. III. 2.23).

(८) प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः ।

लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥ ३।२।३० ॥

8. "When Bhoj-raj Kamsa, a disgrace to his family, used to send in Vrindavana his wizard followers of demoniac characters to kill the Divine Child Sri Krishna, Sri Krishna killed those demons as easily as a child destroys his toy-lion made of straw." (Sk. III. 2.30).

- (९) विपन्नान् विपपानेन निगृह्य भुजगाधिपम् ।
उत्थाप्यापाययद्रावस्तत्तोयं प्रकृतिस्थितम् ॥ ३१।३१ ॥

9. "When the Gopas and the cows of Vrindavana breathed their last by drinking the water of the Yamuna poisoned by the virus of the serpent-king Kaliya, Sri Krishna curbed down the pride of that serpent-king by dancing on his thousand hoods, freed the water of the Yamuna from the virulent poison and made it drinkable for the Vrajavasis and their cows." (Sk. III. 2.31).

- (१०) वर्षतीन्द्रे व्रजः कोपाद्भग्नमानेऽतिविह्वलः ।
गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥ ३१।३२ ॥

10. "When Nanda Maharaj was advised to make the best use of its wealth to perform a *yajna* in the shape of worshipping the cows and Govardhan-hill to the exclusion of his annual sacrifice known as Indra-Yajna, Indra flew into a rage and inundated the whole of Vrajapura with heavy downpours attended with thunderstorms; Sri Krishna, in order to curb down the pride of Indra, upheld the Govardhan-hill with the little finger of His Left Hand for a week like an umbrella and thus saved the Vrajavasis from Indra's wrath." (S. III. 2.33).

- (११) शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् ।
गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥ ३१।३४ ॥

11. "When the autumnal nights in Vraja were illumined with the bright enlivening beams of the full moon, the Supreme Lord Sri Krishna performed His Rasa-dance with the milk-maids of Vraja who were intoxicated with Love for Sri Krishna and exhilarated with the sweet tune emanating from His Soul-enchanting Flute." (Sk. III. 2.34).

- (१२) ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।
निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुमोजसोर्व्याम् ॥
सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् ।
तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥
समाहुता भीष्मककन्यया ये श्रियः सवर्णेन वुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं जहे पदं मूर्ध्नि दधत्सुपर्णः ॥
ककुब्जतोऽविद्वन्सो दमित्वा स्वयंवरे नाग्रजितीमुवाह ।
तद्भग्नमानानपि गृह्यतोऽज्ञाञ्जलेऽक्षतः शस्त्रभृतः स्वशस्त्रैः ॥
प्रियं प्रभुर्ग्राम्य इव प्रियाया विधित्सुराच्छेद् द्युतहं यदर्थं ।
वज्रयाद्रवत् तं सगणो रुषान्धः क्रीडामृगो नूनमयं वधूनाम् ॥ ३१।३५-३६ ॥

12. "O Vidura! the Supreme Lord Sri Krishna accompanied by Sri Baladeva, His elder Brother, went to Mathura, killed Kamsa, released His parents Vasudeva and Devaki from prison, studied all the Vedas with their six divisions under the guidance of His Guru Sandipani Muni and brought back his deceased son whom He offered as His *Gurudakshina* by killing the demon *Panchajana* from whom He got His Conch *Panchajanya*. Then He married Rukmini Devi the daughter of Bhishmaka, married Nagnajiti alias Satya, the daughter of Nagnajit, king of Koshal, by subduing seven fierce huge-humped bulls, went to Indra's heaven with Satyabhama, His Consort, to offer Aditi, the mother of the gods, her ear-rings forcibly taken by Narakasura and to please Satyabhama carried off the Parijata, the excellent flower-tree of paradise, defeating Indra in battle." (Sk. III. 3.1-5).

(१३) सुतं मृधे खं वपुषा ग्रसन्तं दृष्ट्वा सुनाभोन्मथितं धरिज्या ।
 आमन्त्रितस्तत्तनयाय शेषं दत्त्वा तदन्तःपुरमाविवेश ॥
 तत्राहतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमातर्वन्धुम् ।
 उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः ॥
 आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम् ।
 सविधं जगृहे पाणीननुरूपः स्वमायया ॥
 तास्वपत्यान्यजनयदात्मतुल्यानि सर्वतः ।
 एकैकस्यां दश दश प्रकृतेर्विबुधभूषया ॥
 कालमागधशाल्वादीननीकै रूढतः पुरम् ।
 अजीघनस्त्वयं दिव्यं स्वपुंसां तेज आदिशत् ॥
 शम्बरं द्विविदं वाणं मुरं वल्वलमेव च ।
 अन्याश्च दन्तवक्त्रादीनवधीत्कांश्च घातयत् ॥ ३।३।६-११ ॥

13. "O Vidura! the Supreme Lord Sri Krishna killed Narakasura, enthroned Bhagadatta, his son, and released all the princesses abducted by Narakasura from his harem and got them married according as they wished Him to be their Husband. He then killed Kala-Yavana by Muchakunda, Jarasandha by Bhimasena, Salva, Sambara, Bana, Mura and Dantavakra by Himself and Balvala and Dvidiva by Baladeva Prabhu." (Sk. III. 3.6-11).

(१४) एवं संचिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् ।
 नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥ ३।३।१६ ॥

14. "O Vidura! He then killed the enemies of the five Pandavas, His faithful devotees, in the battle of Kurukshetra and enthroned Dharmaraj Yudhisthira in the kingdom of Hastinapur to the great delight of His friends, relatives and devotees." (Sk. III. 3.16).

(१५) उत्तरायां धृतः पुरोर्विशः साध्वभिमन्युना ।
 स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः ॥
 अयाजयद्धर्मसुतमश्वमेधैस्त्रिभिर्विभुः ।
 सोऽपि क्षमामनुजै रक्षन् रेमे कृष्णमनुवतः ॥
 भगवानपि विश्वात्मा लोकवेदपथानुगः ।
 कामान् सिषेवे द्वावित्यामसक्तः सांख्यमास्थितः ॥
 स्निग्धस्मितावलोकने वाचा पीयूषकल्पया ।
 चरित्रेणानवद्येन श्रीनिकेतेन चात्मना ॥
 इमं लोकममुं चैव रमयन् सुतरां यदून् ।
 रेमे क्षणदया दत्तक्षणस्त्रीक्षणसौहृदः ॥
 तस्यैवं रममाणस्य संवत्सरगणान् बहून् ।
 गृहमेधेषु योगेषु विरागः समजायत ॥
 दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् ।
 को विलम्बेत योगेन योगेश्वरमनुवतः ॥ ३१३१७-२३ ॥

15. "The Supreme Lord Sri Krishna saved Parikshit in his mother's womb from the terrible grip of *Brahmastra* shot at by Asvatthaman, son of Drona, for the extinction of Pandava clan from the surface of the earth. Patronized by Sri Krishna, King Yudhishthira performed three Asvamedha-Yajnas after which the Supreme Lord Sri Krishna, the Repository of all Beauty and Grace, returned to Dwaraka and was welcomed, honoured and loved by the people of the three worlds for His Super-human Power, Immaculate Character, Amiable Demeanour and by the women-folk thereof for His Exquisitely Beautiful Appearance and All-charming Sweet Smiling Face. The Supreme Lord Sri Krishna, Who is the Lord of all the Yogas and Yogeswaras, and is the only Enjoyer and Proprietor of the three worlds, now felt a desire to refrain from worldly enjoyments." (Sk. III. 3.17-23).

(१६) पुर्यां कदाचित्कीडद्विर्यदुभोजकुमारकैः ।
 कोपिता मुनयः शेषुर्भगवन्मतकोविदाः ॥
 ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः ।
 ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः ॥
 तत्र स्नात्वा पितृन्देवानृषींश्चैव तदम्भसा ।
 तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः ॥
 हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान् ।
 यानं रथानिभान् कन्यां धरां वृत्तिकरीमपि ।
 अन्नं चोहरसं तेभ्यो दत्त्वा भगवदर्पणम् ।
 गोविप्रार्थासवः शूराः प्रणेमुर्भुवि मूर्धभिः ॥ ३१३२४-२८ ॥

16. "When the Supreme Lord Sri Krishna was thus nonchalant towards worldly affairs, some of the scions of the Yadavas cut indecent jokes with the Munis; whereupon they, taking cognizance of Sri Krishna's will, cursed the princes to be killed wholesale by their own weapons. Then the clans of Vrishni, Bhoja, Andhaka and others left Dwaraka for Prabhas-Tirtha on the sea-beach where they performed their ablutions and obsequial rites for their manes and offered countless charitable gifts of cows, gold, ornaments, etc., to the Brahmins and looked like princes, devoted to the welfare of cows and Brahmins." (Sk. III. 3.24-28).

(१७) अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् ।
 तथा विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः ॥
 तेषां भैरेयदोषेण विषमीकृतचेतसाम् ।
 निम्लोचति रवावासीद्विष्णूनामिव मर्दनम् ॥
 भगवान् स्वात्ममायाया गतिं तामवलोक्य सः ।
 सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥
 अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह ।
 वदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥
 अथापि तदभिप्रेतं जानन्नहमरिन्दम ।
 पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥
 अद्राक्षमेकमासीनं विचिन्वन्दयितं पतिम् ।
 श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥
 श्यामावदातं विरजं प्रशान्तरुणलोचनम् ।
 दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्यरेण च ॥
 वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम् ।
 अपाश्रितार्भकाश्वत्थमकृशं त्यक्तपिप्पलम् ॥
 तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा ।
 लोकाननुचरन् सिद्ध आससाद् यदृच्छया ॥
 तस्यानुरक्तस्य मुनेर्मुकुन्दः प्रमोदभावानतकन्धरस्य ।
 आशृण्वतो मामनुरागहाससमीक्षया विश्रमयन्नुवाच ॥

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते ददामि यत्तद् दुरवापमन्यैः ।
 सत्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ॥
 स एष साधो चरमो भवानामासादितस्ते मदनुग्रहो यत् ।
 यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या ॥

पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे ।
 ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ॥
 इत्याद्युक्तः परमस्य पुंसः प्रतिक्षणानुग्रहभाजनोऽहम् ।
 स्नेहोत्थरोमा स्वलिताक्षरस्तं मुञ्चन्नुचः प्राञ्जलिराबभाषे ॥
 को न्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
 तथापि नाहं प्रवृणोमि भूमन् भवत्पदाम्भोजनिषेवणोत्सुकः ॥ ३।४।१-१५ ॥

17. "Maddened with excessive drink of Paisti-liquor, the Yadavas assembled there, lost their senses and began to cast aspersions and abusive language against one another, which pierced them quick to their hearts and a fierce quarrel ensued with the result that they killed one another till they were finished. Seeing their miserable plight, the Supreme Lord Sri Krishna sat under a Peepul Tree after finishing His ablutions in the river Saraswati. Before leaving Dwaraka, the Lord advised me to start for Badarikasram where the Divine Twin Nara-Narayana Rishis were practising severe austerities. But His separation was too much for me to bear and I followed Him. After a good deal of search, I found my Beloved Sri Krishna seated under that tree with His right thigh upon His left, on the bank of the Saraswati. His complexion was of nimbus cloud, His Eyes were crimson red. He was Yellow-robed and Four-Armed. He is the Fountain-head of all Bliss and the Repository of all Beauty and Grace. Fortunately, Sri Maitreya Muni, the disciple of Sri Parasara Muni, arrived there after finishing his travels all over the country. He was deeply attached to Sri Krishna Whose Graceful Glances enlivened and inspired us both. Then the Lord said, "O, Uddhava! You were Vasu in your previous birth. You performed severe austerities for the attainment of Me. This is your final birth as you have attained My Lotus Feet in this birth." At this I was overwhelmed with a thrill of ecstatic delight and with voice choked and eyes overflowing with tears, I said, "O Lord! the fourfold pursuits of human life, viz., piety, wealth, passion and salvation are not very rare to those who are truly devoted to the loving service of Thy Lotus Feet. Yet I do not crave for any of them. What I earnestly pray Thee for is nothing short of loving service to Thy Lotus Feet." (Sk. III. 4.1-15).

(१८) कर्माण्यनीहस्य भवोऽभवस्य ते दुर्गाश्रयोऽथारिभयात्पलायनम् ।
 कालात्मनो यत्प्रमदायुताश्रयः स्वात्मन् रतेः खिद्यति धीर्विदामिह ॥
 मन्त्रेषु मां वा उपह्वय यत्त्वमकुण्ठिताखण्डसदात्मबोधः ।
 पृच्छेः प्रभो मुग्ध इवाप्रमत्तस्तन्नो मनो मोहयतीव देव ॥
 ज्ञानं परं स्वात्मरहःप्रकाशं प्रोवाच कस्मै भगवान् समग्रम् ।
 अपि क्षमं नो ग्रहणाय भर्तव्यं दाक्षसा यद् वृजिनं तरेम ॥ ३।४।१६-१८ ॥

18. "O Lord! Thou art Actionless, still Thou performest actions. Thou art unborn yet Thou art born. Thou art the very Pluto yet Thou fleest for fear of Thy foe and takest shelter in the fort. Thou art Self-delighted yet Thou leadest a house-hold life surrounded with innumerable wives. Such Deeds of Thine are bewildering even to the sages and savants. Be Thou pleased to enlighten me with the Bhagavata-Dharma Thou didst impart to Brahma known as Chatuh (Quartette)-Slokee Bhagavata in the beginning of creation." (Sk. III. 4.16-18).

(१९) इत्यावेदितहार्दाय मह्यं स भगवान् परः ।
 आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥
 स एवमाराधितपादतीर्थादधीततत्त्वात्मविवोधमार्गः ।
 प्रणम्य पादौ परिवृत्य देवमिहागतोऽहं विरहातुरात्मा ॥
 सोऽहं तदर्शनाह्लादवियोगार्तियुतः प्रभो ।
 गमिष्ये दयितं तस्य वदर्याश्रममण्डलम् ॥
 यत्र नारायणो देवो नरश्च भगवानृषिः ।
 मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ ॥

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् ।
 ज्ञानेनाशमयत्क्षत्ता शोकमुत्पतितं बुधः ॥
 स तं महाभागवतं व्रजन्तं कौरवर्षभः ।
 विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे ॥

श्रीविदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते ।
 वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति ॥

उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्तिमे ।
 साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता ॥ ३४।१९-२६ ॥

19. The Lord granted Uddhava's prayer. On hearing the disappearance of the Supreme Lord Sri Krishna with the members of the Yadava clan (except Sri Uddhava), Sri Vidura was overwhelmed with excessive grief and sorrow and asked Sri Uddhava to console him with that Bhagavata-Dharma regarding Sri Krishna and His Qualities and Deeds which he had heard from the Lord. Sri Uddhava advised him to meet Sri Maitreya Muni at Haridwar on the bank of the Ganges,

who was instructed by the Lord Himself in his presence to enlighten him (Vidura) with that Transcendental Knowledge. (Sk. III. 4.19-26).

(२०)

श्री राजोवाच

निधनमुपगतेषु वृष्णिभोजेष्वधिरथयूथपयूथपेषु मुख्यः ।

स तु कथमवशिष्ट उद्धवो यद्वरिरपि तत्पुत्रज आकृतिं त्र्यधीशः ॥

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः ।

संहृत्य स्वकुलं नूनं त्यक्ष्यन् देहमचिन्तयत् ॥

अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् ।

अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ॥

नोद्धवोऽप्यपि मन्यूनो यद्गुणैर्नार्दितः प्रभुः ।

अतो मद्भयुनं लोकं ग्राहयन्निह तिष्ठतु ॥ ३१४।२८-३१ ॥

20. When asked by king Parikshit as to why the curse of the Brahmins was ineffectual to act upon Sri Uddhava, Sri Sukadeva said, "Brahmin's curse is but a pretext or remote cause. It is Sri Krishna's Will, the immediate cause. Before destruction of His clan which was brought into being by the agency of His Yoga-Maya, He thought within Himself, 'After My disappearance from this world, Sri Uddhava, the wisest of the Yadava clan, who is in no way inferior to Me, is the fittest person to be endowed with the Transcendental Knowledge regarding Me, My Qualities and Deeds. He is without the slightest tinge of worldly dross and is, therefore, beyond the three qualities of Maya. Let him survive the curse and live long to disseminate the Transcendental Knowledge regarding Me to the people of the world.'" (Sk. III. 4.28-31).

चतुर्थोऽध्यायः

CHAPTER IV

श्री विदुर मैत्रेय संवादः

SRI SRI VIDURA-MAITREYA DIALOGUE

(१)

श्रीशुक उवाच

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितप्तः ॥

श्रीविदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥
तत्साधुवर्यादिश वर्त्म शं नः संराधितो भगवान् येन पुंसाम् ।
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतस्वाधिगमं पुराणम् ॥ ३।५।१-४ ॥

1. As directed by Sri Uddhava, Sri Vidura met Sri Maitreya Muni, the Repository of endless Transcendental Knowledge, at the sacred shrine of Sri Haridwar. With all humility Vidura asked the Muni, "O Sage! in this world, it is self-enjoyment that prompts the people to actions but instead of self-satisfaction or cessation of misery, the people are afflicted with endless sorrows, griefs and sufferings. Please tell us what we are to do under the circumstances. Those who are averse to the worship of Sri Krishna and are irreligious by nature are bound to suffer endless misery in consequence of their previous mis-deeds. But, O the Chief of Saints! the Vaishnavas, like thyself, move about the world to redeem those people of anti-devotional temperament. Be pleased to instruct us the methods of worship with which we are enabled to propitiate the Supreme Lord Sri Krishna and realise Him in our heart of hearts, so that we may be enlightened with the Transcendental Knowledge regarding Him." (Sk. III. 5.1-4).

(२) करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ॥
यथा पुनः स्वे ख इदं निवेद्य शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् ॥

कीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।
 मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्वरितामृतानि ॥
 यैस्तत्त्वभेदैरधिलोकनाथो लोकानलोकान् सह लोकपालान् ।
 अचीकृपद्यत्र हि सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतः ॥
 येन प्रजानामुत आत्मकर्मरूपाभिधानां च भिदां व्यधत्त ।
 नारायणो विश्वसृडात्मयोनिरेतच्च नो वर्णय विप्रवर्य ॥
 परावरेषां भगवन् व्रतानि श्रुतानि मे व्यासमुखादभीक्ष्णम् ।
 अतुमुम क्षुल्लसुखावहानां तेषामृते कृष्णकथामृतौघात् ॥
 कस्तमुप्राप्तीर्थपदोऽभिधानात् सत्रेषु वः सूरिभिरीड्यमानात् ।
 यः कर्णनाडीं पुरुषस्य यातो भवप्रदां गेहरति छिनत्ति ॥
 मुनिर्विवश्वभृगवद्गुणानां सखापि ते भारतमाह कृष्णः ।
 यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम् ॥
 सा श्रद्धाधानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः ।
 हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते ॥ ३।५।५-१३ ॥

2. "O Sage! Be thou pleased to enlighten us with the Deeds and Qualities of the Supreme Lord, Sri Krishna. The more we hear of Him, the Foremost of all sacred Renown and Glory, the more our thirst for hearing augments. I have heard many religious discourses on socio-religious customs in society from the great sage Vedavyasa, but I felt no satiety in hearing the Nectarine Narratives on Sri Krishna and His Deeds accruing from those discourses. I am, therefore, very eager to hear discourses on Sri Krishna which, when they enter into our ears, strike at the root of our worldly desires and attachment. Who can, therefore, remain satisfied on hearing the Glorious Deeds and Qualities of the Supreme Lord Sri Krishna, chanted by the sages like Sri Narada, in thy association? He who listens to Them attentively becomes indifferent to worldly enjoyment and is endowed with the Nectarine Bliss of His Lotus Feet Which destroys all his worldly sufferings and evils." (Sk. III. 5.5-13).

(३)

श्रीशुक उवाच

स एवं भगवान् पृष्टः क्षत्वा कौषारविर्मुनिः ।
 पुंसां निःश्रेयसार्थेन तमाह बहु मानयन् ॥

श्रीमैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता ।
 कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ॥
 नैतच्चित्रं त्वयि क्षत्तर्वादरायणवीर्यजे ।
 गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः ॥

माण्डव्यशापाद् भगवान् प्रजासंयमनो यमः ।
 भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ।
 भवान् भगवतो नित्यं संमतः सानुगस्य च ।
 यस्य ज्ञानोपदेशाय मादिशद् भगवान् व्रजन् ॥
 अथ ते भगवल्लीला योगमायोपबृंहिताः ।
 विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥ ३।५।१७-२२ ॥

3. The great sage Sri Maitreya said, "O Vidura! Thou art a devotee of extra-ordinary renown and glory, absolutely devoted to the Lotus Feet of the Supreme Lord Sri Krishna. Thou art born of Bhagavan Vedavyasa; no wonder, therefore, that thou hast taken shelter at the Lotus Feet of the Supreme Lord Sri Krishna with single-minded devotion. Thou wert Yama-rajā in your previous birth, now born on the mundane plane by the curse of Mandavya Muni. Thou art the delegated devotee of the Supreme Lord Sri Krishna Who had Himself taught the Supreme Principles to thee and had instructed me to remind thee of those Principles on the eve of His Disappearance from this world. However, let me narrate to you those Divine Deeds and Qualities manifested by Him on this plane, through the agency of His Yoga-Maya." (Sk. III. 5.17-22).

(४) भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः ।
 आत्मेच्छानुगतावात्मानानामत्युपलक्षणः ॥
 स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराद् ।
 मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् ॥
 सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
 माया नाम महाभाग ययेदं निर्ममे विभुः ॥
 कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।
 पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥
 ततोऽभवन्महत्तत्त्वमव्यक्ताकालचोदितात् ।
 विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जंस्तमोनुदः ॥
 सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः ।
 आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया ॥
 महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत ।
 कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः ॥
 वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ।
 अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् ।
 वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥

तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च ।
 तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः ॥
 कालमायांशयोगेन भगवद्वीक्षितं नभः ।
 नभसोऽनुसृतः स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥
 अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः ।
 ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥
 अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् ।
 आधत्ताम्भो रसमयं कालमायांशयोगतः ॥
 ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम् ।
 महीं गन्धगुणामाधात्कालमायांशयोगतः ॥
 भूतानां नभआदीनां यद्यद्भव्यावरावरम् ।
 तेषां परानुसंसर्गाद् यथासंख्यं गुणान् विदुः ॥
 एते देवाः कला विष्णोः कालमायांशलङ्गिनः ।
 नानात्वात् स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् ॥

श्रीदेवा ऊचुः

नमाम ते देव पदारविन्दं प्रपन्नतापोपशमातपत्रम् ।
 यन्मूलकेता यतयोऽञ्जसोरु संसारदुःखं बहिरुत्क्षिपन्ति ॥
 धातर्यदस्मिन् भव ईश जीवास्तापत्रयेणोपहता न शर्म ।
 आत्मैल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेम ॥
 मार्गन्ति यत्ते मुखपद्मनीडैश्छन्दःसुपर्णैर्ऋषयो विविक्ते ।
 यस्याघमर्षोदसरिद्वरायाः पदं पदं तीर्थपदः प्रपन्नाः ॥
 यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधाय ।
 ज्ञानेन वैराग्यबलेन धीरा व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥
 विश्वस्य जन्मस्थितिसंयमार्थं कृतावतारस्य पदाम्बुजं ते ।
 व्रजेम सर्वे शरणं यदीश स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥
 यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणाम् ।
 पुंसां सुदूरं वसतोऽपि पुण्यां भजेम तत्ते भगवन् पदाब्जम् ॥
 तान् वै ह्यसद्वृत्तिभिरक्षिभिर्ये पराहृतान्तर्मनसः परेश ।
 अथो न पश्यन्त्युरुगाय नूनं ये ते पदन्यासविलासलक्ष्म्याः ॥
 पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
 वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसान्वीयुरकुण्ठधिष्यम् ॥
 तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
 त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥

तत्ते वयं लोकसिंश्रयाद्य त्वयानुसृष्टास्त्रिभिः स्म ।
 सर्वे वियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते ॥
 यावद्दलिं तेऽज हराम काले यथा वयं चान्नमदाम यत्र ।
 यथोभयेषां त इमे हि लोका वलिं हरन्तोऽन्नमदन्त्यनूहाः ॥
 त्वं नः सुराणामसि सान्वयानां कूटस्थ आद्यः पुरुषः पुराणः ।
 त्वं देव शक्त्यां गुणकर्मयोनौ रेतस्वजायां कविमादधेऽजः ॥
 ततो वयं सत्प्रमुखा यदर्थं बभूविमात्मन् करवाम किं ते ।
 त्वं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थं यदनुग्रहाणाम् ॥

३।५।२३-५० ॥

4. "Before creation of this world, the Supreme Lord Sri Vishnu existed as the Supreme Principle without a Second in His Spiritual Realm of Vaikuntha. The desire to create this universe was latent in Him. Before creation, this universe was latent in the 'Purusha' (Karanarnavasayi Vishnu), the Lord Who glanced at Prakriti, the External Mayik Potency. Before creation, His Maya-Potency, the Agency through Which He creates this universe was also latent in Him. (But His Chit-Potency from Which emanates the Spiritual world, is ever manifest in Him). The Supreme Lord is the Prime Cause and is the Witness of all. His Mayik-Potency from which emanates this universe is both the remote cause and effect of creating this universe. The Supreme Lord is entirely Spiritual. He has nothing to do with Maya. He always exists in His Internal Spiritual Realm disporting with His Chit-Potency and is always worshipped as the Supreme Being by His devotees. His partial Manifestation, Karanarnavasayi-Vishnu casts His Glances on His 'Avyakta-Prakriti' (unmanifest Potency) and deposits into that Prakriti the seed of His 'Chidabhasa' Jiva-Energy. Then 'Avyakta' or unmanifest Maya begets 'Mahat-Tattva (Hiranmaya)'. From the transformation of Mahat-Tattva three kinds of 'Ahankaras' originate. From the transformation of 'Sattvika-Ahankara', mind and the ten presiding deities of ten senses originate. From the transformation of 'Taijasa-Ahankara', the organs of sense-perception and actions originate and from the transformation of 'Tamasa-Ahankara', the property of sound originates. From sound originates ether, from ether originates the property of touch which when transformed originates air which mixed with ether originates 'Jyoti' or light the property of which is sight or 'Rupa'. 'Jyoti' mixed with air originates water, the property of which is 'Rasa'. Water mixed with 'Jyoti' procreates earth, the property of which is smell, by the transformation of 'Kala-Sakti' and 'Maya-Sakti' under the cognizance of the Supreme Lord Karanarnavasayi-Vishnu. Hence, sound in sky; sound and touch in air; sight, touch and sound in Teja or 'Jyoti'; rasa, sight, touch and sound in water; and smell, rasa,

sight, touch and sound in earth are the respective characteristic properties of the five elements. (The presiding deities of the 'Mahat' and other 'Ahankaras' are all Parts of Sri Vishnu). (The qualities of transformation, repulsion and animation characterise those deities who having been unable to create this universe prayed to the Supreme Lord thus): "O Lord! we take absolute shelter at Thy Lotus Feet Which like an umbrella dissipate all sorrows and evils from the minds of Thy surrendered devotees. The people of this world are victims of three kinds of afflictions from which they cannot liberate themselves unless they submit to Thy Lotus Feet. Thy devotees attain to Thy Lotus Feet from Which emanates the most sacred river the Ganges; they have been purified by the plunge and constant service of that holy river. We take shelter at Thy Lotus Feet Which, when taken shelter in, purifies the heart of the worldly-minded people and enkindles in them Genuine Asceticism and Transcendental Knowledge accruing from drinking the nectarine sweetness of Thy Lotus Feet. O Lord! we take shelter at Thy Lotus Feet Which descend in order to create, sustain and destroy this universe. May Thy Lotus Feet grant us constant remembrance and assurance of safety and fearlessness to us, Thy surrendered devotees. Men of empiric knowledge and non-devotional aptitude do not recognise nor regard Thy ardent and faithful devotees. Those who are saturated with the nectarine drink of Thy Words and Deeds and enriched with Thy unflinching devotion, are not only freed but also blessed with Eternal Bliss in Thy Spiritual Realm. But those who are seekers after Abstract Knowledge of Brahman and followers of Astanga-Yoga labour in vain to attain their end and ultimately annihilate themselves. Being cross-grained, we are unable to create the universe, Thy Eternal Play-ground. Thou art the Primeval Cause of this universe. Thou hast, as the Creator of Mahat-Tattva, deposited the seed in Prakriti, the material cause of this universe. Be Thou pleased to enjoin our respective duties." (Sk. III 5.23-50).

(५)

श्रीऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः ।
 प्रसुप्तलोकतन्त्राणां निशास्य गतिमीश्वरः ॥
 कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः ।
 त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥
 सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् ।
 भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥
 प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः ।
 प्रेरितोऽजनयत् स्वाभिर्मात्राभिरधिपूरुषम् ॥

परेण विशता स्वस्मिन् मात्रया विश्वसृग्गणः ।
 चुक्षोभान्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः ॥
 हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।
 आण्डकोश उवासाप्सु सर्वसत्त्वोपवृंहितः ॥
 स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।
 विवभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा ॥
 एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः ।
 आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥
 साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा ।
 विराट् प्राणो दशविध एकधा हृदयेन च ॥
 स्मरन् विश्वसृजामीशो विज्ञापितमधोक्षजः ।
 विराजमतपत् स्वेन तेजसैषां विवृत्तये ॥ ३।११-१० ॥

5. "O Vidura! Hearing the disagreement among the twenty-three principles such as Mahat-Tattva, five Great Elements, Ahamkaras etc., the Supreme Lord Antaryami-Paramatma simultaneously entered into the hearts of those principles and endowed them with power of action, through the agency of His Maya-Prakriti known as Kala-Sakti. The twenty-three principles are as follows: The sevenfold transformations of Prakriti, viz., Mahat, Ahamkara and five-fold properties (sound, taste, smell, sight and touch), the eleven senses (the transformations of Ahamkara) and the five Great Elements (the transformations of five-fold properties mentioned above). These twenty-three principles are transformations of Prakriti; (but Purusha or Hiranmaya-Vishnu is above Prakriti and Vikriti (transformation). Hence, the Antaryami-Paramatma-Vishnu is the Giver of all powers of knowledge and action to all beings and principles. When the above twenty-three principles were empowered by the Antaryami-Paramatma-Vishnu, the Indwelling Supreme Principle, the entire twenty-three principles united together and formed into One 'Virata-Purusha' or the Universal-Form in Whom dwell the movable and immovable worlds. That Virata-Purusha is dissolved into three Forms, viz., (1) by His Own Jiva-Sakti or Atma-Sakti into One, (2) by His Chit-Sakti or Jnana-Sakti into three forms of Adhyatma, Adhidaiva and Adhibhuta and (3) by His Kriya-Sakti into ten Forms known as ten 'Pranas'. (That Virata-Purusha is known as Karanarnavasayi-Vishnu and is the First Purushavatara, the Antaryami-Paramatma of Prakriti, universe and Jivas and is the Prime Cause to energise Prakriti into action to create this universe, because there can be no action without cause)". (Sk. III. 6.1-10).

(६) एकान्तलाभं वचसो नु पुंसां सुश्लोकमौलेर्गुणवादमाहुः ।

श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायामुपसंप्रयोगम् ॥

अतो भगवतो माया मायिनामपि मोहिनी ।

यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे ॥ ३१।३७, ३९ ॥

6. "O Vidura! Chanting the Glorious Deeds and Qualities of the Supreme Lord Sri Krishna of Great Renown is the Acme of human speech, which dwindles into insignificance even the Kaivalya-felicity of the Yogis, and hearing the nectarine Qualities and Deeds of the Lord as chanted by the Saints is the Acme of human sense of ears. Those gnostics who instruct their followers to forsake Maya are also found to be deluded by Her. Even the Supreme Lord Himself does not find any limit to His Own Splendour and Glory, what to speak of others?" (Sk. III. 6.37, 39).

(७)

श्रीविदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः ।

लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः ।

स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥

अस्माक्षीद् भगवान् विश्वं गुणमय्याऽऽत्ममायया ।

तया संस्थापयत्येतद्भयः प्रत्यपिधास्यति ॥

देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः ।

अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥

भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः ।

अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥

एतस्मिन् मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे ।

तन्नः पराणुद विभो कश्मलं मानसं महत् ॥ ३१।३८-७ ॥

7. Vidura asked, "O Sage, Maitreya! the Supreme Lord is Transcendental and Unchangeable. How is it possible for Him to be influenced by actions and qualities? If it is argued that it is possible for the sake of His Leela, still it may be asked, how is it possible for one Who is Actionless and Nirguna, i.e., void of qualities? The Supreme Lord is Self-Sufficient and Desireless. How is it possible for Him to be influenced by desire? The Supreme Lord Narayana creates, sustains and destroys through the agency of Mahamaya with which a fallen jiva is enthralled but a jiva is a transcendental entity and is above the influence of time and space. But how is he influenced by 'Avidya' or nescience? The Supreme Lord dwells in every body as a jiva-soul which is His part and parcel. But how a jiva-soul suffers from misery and whence is this misery arising from?" (Sk. III. 7.2-7).

(८)

श्रीमैत्रेय उवाच

सेयं भगवतो माया यन्मयेन विरुध्यते ।
 ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥
 यदर्थेन विनामुष्य पुंस आत्मविपर्ययः ।
 प्रतीयत उपद्रुः स्वशिरदहेदनादिकः ॥
 यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः ।
 दृश्यतेऽसन्नपि द्रष्टृरात्मनो नात्मनो गुणः ।
 स वै निवृत्तिधर्मेण वासुदेवानुकम्पया ।
 भगवद्भक्तियोगेन तिरोधत्त शनैरिह ॥
 यदेन्द्रियोपरामोऽथ द्रष्टृर्यात्मनि परे हरौ ।
 विलीयन्ते तदा क्लेशाः संसृतस्येव कृत्स्नशः ॥ ३।७।९-१३ ॥

8. The Sage Maitreya said, "O Vidura! The Supreme Lord is above 'Avidya', bondage and misery which are caused by His Maya or Illusory Energy. Just as the dreamer's dream of decapitation is an illusion, so the forgetfulness of real nature of Self and Bliss thereof, is due to 'Avidya' or Nescience. Just as the trembling of the moon reflected on water is the action of water and not of the moon in the sky, so also the qualities of non-self (body and mind) though unreal, appear as real on the part of a jiva-soul who misidentifies himself with his body and mind. *But it is not workable to a jiva-soul who is devoid of that misidentification.* When the Supreme Lord Vasudeva is merciful on a jiva-soul for his dispassion, when he takes recourse to devotional path, his misidentification with his body and mind gradually vanishes away." (Sk. III. 7.9-13).

(९) अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।

कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥ ३।७।१४ ॥

9. "O Vidura! hearing the Sweet Narratives of the Deeds and Qualities of Murari (the Slayer of Mura, the demon) destroys all kinds of troubles and tribulations, sufferings and sorrows of a devotee. No wonder, what an infinite bliss he derives from the relishing service of the pollens of His Lotus Feet in his unalloyed existence." (Sk. III. 7.14).

श्रीविदुर उवाच

(१०)

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो ।
 उभयत्रापि भगवन् मनो मे संप्रधावति ॥
 साध्वेतद् व्याहृतं विद्वन्नात्ममायायनं हरेः ।
 आभात्यपार्थं निर्मूलं विश्वमूलं न यद्वहिः ॥

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
 तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥
 अर्थाभावं विनिश्चित्य प्रतीतस्यापि नात्मनः ।
 तां चापि युष्मच्चरणसेवयाहं पराणुदे ॥
 यत्सेवया भगवतः कूटस्थस्य मधुद्विषः ।
 रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः ॥
 दुरापा ह्यल्पतपसः सेवा वैकुण्ठवर्त्मसु ।
 यत्रोपगीयते नित्यं देवदेवो जनार्दनः ॥ ३।७।१५-२० ॥

10. Sri Vidura asked, "O Sage! both the Supreme Lord and jiva possess transcendental knowledge. But then, why is this anomaly that the Former is the Lord of the universe and the latter suffers from worldliness? O Brahman! those who are addicted to physical affinities and those who are realisers of the Absolute Truth, do not suffer from any misery due to doubts but those who are in the middle path are liable to suffer from misery, because they are eager to forsake the world, the source of all misery. But they do not know wherein lies the real happiness, so they cannot forsake the the world. O Sage! I am grateful to learn that the service of the devotees enkindles passionate love for the Lotus Feet of the All-Pervading Omnipotent Supreme Lord Madhusudana and destroys the bondage of the desire for world enjoyment as a concomitant result. O Sage! the service of the devotees who are pilgrims to the Spiritual Realm of Vaikuntha is scarcely attainable by men of less austerities i.e. sinners. In the Spiritual Realm, the Samkeertana of the Supreme Lord Janardana is eternally sung by His devotees." (Sk. III. 7.15-20).

(११) अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम ।
 अनापृष्टमपि ब्रूयुगुरवो दीनवत्सलाः ॥ ३।७।३६ ॥

11. Sri Vidura said, "O, the Chief of the Brahmins! the preceptors who are kind-hearted and merciful are prone to impart religious instructions to their obedient disciples and sons regarding their respective duties, although unasked for." (Sk. III. 7.36).

(१२) सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।
 जीवाभयप्रदानस्य न कुर्वीरन् कलामपि ॥ ३।७।४१ ॥

12. "O Sinless Sage! the religious instructions imparted by thee will not only render eternal bliss to me but also to your venerable self, because all Vedic lore, all sacrifices, austerities and gifts can not be compared even for the slightest degree with the gift of assurance of Safety to a jiva by imparting transcendental knowledge to him." (Sk. III. 7.41).

(१३) किरीटसाहस्रहिरण्यशृङ्गमाविर्भवत्कौस्तुभरत्नगर्भम् ॥
निर्वीतिमान्नायमधुवतश्चिया स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः परिक्रमत्प्रायनिकैर्दुरासदम् ॥

३।८।३०-३१ ॥

13. The Holy Sage Maitreya said, "O Vidura ! when the Supreme Lord reclined on the Ocean of Womb, there arose a Lotus from His Navel-Pit and on that Lotus up sprang Brahmajee, the Unborn. He searched for hundred years after the Absolute Truth and found the Supreme Personality, Four-armed and of yellow colour, reclining on the Ocean of Womb, His breast adorned with 'Kaustubha-Jewel' and 'Vaijayanti-Garland' on His Neck and began to sing the following hymns in His praise." (Sk. III. 8.30-31).

(१४)

श्रीब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिराच्च न देहभाजां न ज्ञायते भगवतो गतिरित्यवद्यम् ।
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुर्विभासि ॥
रूपं यदेतदवबोधरसोदयेन शश्वच्चिवृत्ततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम् ॥
नातः परं परम यद्भवतः स्वरूपमानन्दमात्रमविकल्पमविद्ववर्चः ।
पश्यामि विश्वसृजमेकमविश्वमात्मन् भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥
तद्वा इदं भुवनमङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम् ।
तस्मै नमो भगवतेऽनुविधेम तुभ्यं योऽनादृतो नरकभाग्निरसत्प्रसङ्गैः ॥

३।९।१-४ ॥

14. Brahmajee thus prays to Sri Garbhodakasayee Vishnu "Lord ! after worshipping Thee for long, I am enabled to know a little of Thee ; but alas ! as ill-luck would have it, the worldly-minded people are ill able to know anything of Thee. Hence O Lord ! Thou art the fittest Entity to be acquainted with. Nothing exists independent of Thee. Whatever exists independent of Thee is Maya (false). O Lord ! Thou manifestest in various forms out of Thy Mayik influence which makes unreal things appear as real. Thou art devoid of 'Tamah-guna' or ignorance by dint of Thy Transcendental knowledge. The Holy Form Thou hast manifested at present out of mercy for Thy worshippers, is the root cause of all Thy Descents. I had my origin in Thy Lotus Navel-Pit as my residence. O Lord ! that Form of Thee Which is not enveloped by Thy Mayik influence and which is full of Bliss, is the Self-same Form Thou hast manifested now before me. I, therefore, take absolute shelter in Thy Lotus Feet. O Lord ! This Thy Transcendental Form is the fit object of worship and is the Creator of this universe. Hence it is different from this

universe and is the Source of all beings and their senses. O Lord of the three worlds! we are Thy worshippers. Thou hast manifested this Form for our eternal good as a result of our deep meditation. Hence we offer our eternal obeisance to Thee. O Lord! those wretched fellows who are anti-devotional in spirit and are engaged in fruitless controversy are doomed to perdition. They consider Thy All-Being—Intelligence and Blissful Form as illusory and hence they are averse to pay any regard to and worship Thee. Otherwise all other beings are prone to worship and offer obeisances to Thee.” (Sk. III. 9.1-4).

(१५) ये तु त्वदीयचरणाम्बुजकोशगन्धं जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।

भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात्स्वपुंसाम् ॥

३१।५ ॥

15. *Sri Brahmaji's prays, “O Lord! those who smell, taste or drink the sweet scents of Thy Lotus Feet borne by the air of hearing Transcendental Sounds as mentioned in the Vedas and Upanishads through their ear-holes and take absolute shelter in Thee as the only Refuge in the world with unflinching loving devotion, are Thy genuine devotees in whose lotus hearts Thou dwellest eternally, never to part with them.”* (Sk. III. 9.5).

(१६) तावद्भयं द्रविणगेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।

तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिग्रमभयं प्रवृणीत लोकः ॥३१।६॥

16. “So long as the people of the world do not take absolute shelter in Thy Blissful Lotus Feet, O Krishna! there is the cause of fear due to loss of wealth, life, friends and relatives; there is grief arising therefrom, avarice, loss, rebuke from friends and relatives, increasing thirst for regaining lost property; and there is also vain egotism of I-ness and my-ness for ephemeral things, which is the root-cause of all afflictions.” (Sk. III. 9.6).

(१७) दैवेन ते हतधियो भवतः प्रसङ्गात्सर्वाशुभोपशमनाद् विमुखेन्द्रिया ये ।

कुर्वन्ति कामसुखलेशलवाय दीना लोभाभिभूतमनसोऽकुशलानि शश्वत् ॥

३१।७ ॥

17. “O Lord! constant discourse on Thy Blissful and Glorious Narratives and Deeds destroys all evils. Those who are averse to hear and chant Them Which are destructive of all afflictions, run after trifling sensuous enjoyment and perform forbidden and evil deeds with a heart full of sinister and avaricious motive, are the most unfortunate wretched people in the world.” (Sk. III. 9.7).

(१८) क्षुत्तृद्विधातुभिरिमा मुहुर्यमानाः शीतोष्णवातवर्षैरितरेतराच्च ।

कामाग्निनाच्युत रषा च सुदुर्भरेण संपश्यतो मन उरूकम सीदते मे ॥

३१।८ ॥

18. "O Lord! my heart breaks to see the deplorable and miserable plight of those men of anti-devotional aptitude, who are always afflicted with hunger, thirst, wind, bile, phlegm, heat and cold, rains and storm, invincible fire of lust and incessant fury of wrath." (Sk. III. 9.8).

(१९) यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थमायाबलं भगवतो जन ईश पश्येत् ।
तावच्च संसृतिरसौ प्रतिसंक्रमेत व्यर्थापि दुःखनिवहं वहती क्रियार्था ॥

३१९१९ ॥

19. "O Lord! so long as the people do not realise that the physical and mental activities, thoughts and relations with the phenomenal world are the effects of the growing influences of Maya, which are quite distinct from Thee, Mayik bondage, though unreal, is inevitable; in other words, there is no escape from the transient afflictions and sufferings, the resultant of their deeds, which give rise to this miserable world which has no objective existence in relation to Absolute Reality." (Sk. III. 9.9).

(२०) अह्यापृतार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।
दैवाहतार्थरचना ऋषयोऽपि देव युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥

३१९१० ॥

20. "O Lord! if the sages be averse to the hearing and chanting of Thy Glorious Deeds and Qualities, they are hurled down to this miserable world to undergo threefold afflictions. During day, their senses are engaged in affairs that do not concern Thee or Thy Bhakti and are, therefore, deprived of any peace or bliss; at night, though they fall asleep relieved of external affairs of the world, their sleep is disturbed often-times by bad dreams due to their mental speculation; their attempts for acquisition of wealth are also frustrated due to their ill-luck. (Hence, the sages must render devotional services to Thee, which destroys mundane afflictions and anxieties.)" (Sk. III. 9.10).

(२१) त्वं भावयोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
यद्यद्विया त उरुणाय विभावयन्ति तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥

३१९११ ॥

21. "O Lord! Thou dost eternally exist in the lotus heart of those whose hearts have been purified by the devotional path which is based on hearing first from a Sat-Guru and then chanting the Glorious Narratives of Thy Deeds and Qualities. Then Thou manifestest Thy Beautiful Form as meditated upon by Thy devotees, out of Thy infinite causeless Grace, in their unalloyed and contemplative minds in order to please them." (Sk. III. 9.11).

(२२) नातिप्रसीदति तथोपचितोपचारैराराधितः सुरगणैर्हृदि वद्धकामैः ।

यत्सर्वभूतदययासदलभ्ययैको नानाजनेष्ववहितः सुहृदन्तरात्मा ॥ ३१११२॥

22. "O Lord! Thou art the Indwelling Monitor and the Eternal Only Friend of all beings. Thou art attainable by Thy devotees who are 'Akinchanas' but not by those who are desirous of fruitive actions and hence 'Abhaktas' (men of non-devotional aptitude). What to speak of others, even if the gods worship Thee with varieties of offerings but with selfish end in view, they are deprived of Thy Grace and Blessings." (Sk. III. 9.12).

(२३) पुंसामतो विविधकर्मभिरध्वराद्यैर्दानेन चोग्रतपसा व्रतचर्यया च ।

आराधनं भगवतस्तव सत्क्रियार्थो धर्मोऽर्पितः कर्हिचिद्भ्रियते न यत्र ॥

३१११३ ॥

23. "But, O Lord! if the people perform sacrificial rites and consecrate the result (Dharma) of their actions to Thy Lotus Feet in order to please Thee, that performance of rites is the highest acme of actions, for, devotional performances when dedicated to Thy Lotus Feet with their results to Thee for Thy pleasure, are known as 'Karmarpana' which is 'Bhagavata-Dharma' in the incipient stage, and is, therefore, productive of eternal good." (Sk. III. 9.13).

(२४) यस्यावतारगुणकर्मविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति ।

ते नैकजन्मशमलं सहस्रैव हित्वा संयान्त्यपावृतमुतं तमजं प्रपद्ये ॥

३१११५ ॥

24. "O Lord! he who meditates on or chants even at the time of his death Thy Holy Names regarding Thy Avatars such as 'Thou art Devaki-Nandana', 'Thou art Nanda-Nandana, etc.', regarding Thy Qualities such as 'Thou art Bhakta-Vatsala, Thou art Omniscient and Omnipotent, etc.', and regarding Thy Lilas such as 'Thou art the Holder of Govardhana-Hill, Thou art the Killer of Kamsa, Sisupala, Dantavakra, Madhu, Kaitabha, Mura and so forth', is at once absolved from all sins and evils accumulated in many births and attains to Thee Who transcend all Mayik illusions and art the Embodiment of eternal Being, Intelligence and Bliss. I, therefore, take absolute shelter in Thy Lotus Feet." (Sk. III. 9.15).

(२५) लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।

यस्तावदस्य बलवानिह जीविताशां सद्यश्छिन्नन्यनिमिषाय नमोऽस्तु तस्मै ॥

३१११७; ३०१७०१२॥

25. "O Lord! those who are addicted to prohibited actions are averse and indifferent to the devotional worship of Thy Holy Images enjoined by Thy Own Self. Due to their negligence of observing these

sacred rules and injunctions, *Time lays down His axe at the very root of their longing for sensuous life. I, therefore, offer my humble greetings to Thee Who art the veritable Ruthless Time.*" (Sk. III. 9.17 and Sk. X. 70-26).

(२६) यस्माद्विभेद्यहमपि द्विपरार्थधिष्यमध्यासितः सकललोकनमस्कृतं यत् ।
तेषु तपो बहुसर्वोऽवस्तुत्समानस्तस्मै नमो भगवतेऽधिमायाय नमः ॥

३१।१८ ॥

26. "O Lord! that Satyaloka in which I am installed covers a period of twice trillion years and is greeted by all. I am afraid of that 'Kala-Sakti' and therefore perform severe austerities to attain Thee. Thou art the Veritable Time-Energy and art the Presiding Deity of various yogic performances. I, therefore, offer my obeisances to Thee." (Sk. III. 9.18).

(२७) तिर्यङ्मनुष्यविविधादिषु जीवयोनिष्वामेच्छयाऽऽत्मकतसेतुपरीप्सया यः ।
रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ॥ ३१।१९ ॥

27. "O Lord! Thou art Self-delighted, devoid of worldly happiness; yet to enjoy Thy Self-delight, Thou manifestest Thy Beautiful Forms according to Thy free Will, in lower animals, in mankind and in gods and observe the injunctions and prohibitions regarding socio-religious life, without being least affected by them. Hence, Thou art independent of any distinctive appellation or religion and art, therefore, designated as 'Purushottama' or the Foremost of the Purushas." (Sk. III. 9.19).

(२८) योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या निद्रामुवाह जठरीकृतलोकयात्रः ।
अन्तर्जलेऽहिकशिपुस्पर्शानुकूलं भीमोर्मिमालिनि जनस्य सुखं विवृण्वन् ॥
यन्नाभिपद्मभवनादहमासमीड्य लोकत्रयोपकरणो यदनुग्रहेण ।
तस्मै नमस्त उदरस्थभवाय योगनिद्रावसानविकसन्नलिनेक्षणाय ॥

३१।२०-२१ ॥

28. "Thou art not at all influenced by the five-fold nescience, the cause of soporific tendency. Still Thou didst recline and sleep on the Ocean full of terrible waves during cataclysm, when all the Lokas rested in Thy Womb. The object of Thy Sleep in that Ocean is to show to the ignorant people the bliss they derive from the Watery Sleep. O the Object of Worship! I have derived my origin from Thy Lotus Navel-Pit by Thy mercy in order to do good to the three worlds by my creation. O Lord! when this universe was in Thy Womb during the cataclysm, Thou wert asleep. Now that Thy 'Yoganidra' came to an end, Thy Eyes were opened, Thou art Inconceivable Purusha. What shall I pray Thee for except innumerable obeisances to Thee." (Sk. III. 9.20-21).

(२९) सोऽयं समस्तजगतां सुहृदेक आत्मा सत्त्वेन यन्मृडयते भगवान् भगेन ।
तेनैव मे दृशमनुस्पृशताद् यथाहं स्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ ॥

३१।२२ ॥

29. "O Lord ! Thou art the Only Friend and Supreme Soul of the three worlds. Thou dost regulate the happiness of the world by Thy Self-imposed Knowledge and Splendour. Thou art Bhaktavatsala and I am Thy faithful and submissive devotee. Be Thou pleased to vouchsafe unto me that Wisdom with which I am enabled to create this universe like the previous 'Kalpas'."* (Sk. III. 9.22).

(३०) एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या यद्यत्करिष्यति गृहीतगुणावतारः ।
तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो युञ्जीत कर्मशमलं च यथा विजङ्घाम् ॥
नाभिहृदादिह सतोऽम्भसि यस्य पुंसो विज्ञानशक्तिरहमासमनन्तशक्तेः ।
रूपं विचित्रमिदमस्य विवृण्वतो मे मा रीरिषीष्ट निगमस्य गिरां विसर्गः ॥
सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनाम्बुहं विजृम्भन् ।
उत्थाय विश्वविजयाय च नो विषादं माध्व्या गिरापनयतात्पुरुषः पुराणः ॥

३१।२३-२५ ॥

30. "It is He Who is the dearest to His submissive devotee, Who fulfils the desires of His submissive disciples. I also make my obeisances to Him and pray nothing but this that my desire be fulfilled. It is He Who bestows boon upon His surrendered souls. It is by His behest that I am engaged in creating this universe but let my mind be engaged in doing such deeds as are enjoined by Him in conjunction with Maya—His External Agency, so that I may be relieved of all sins due to attachment for those deeds. His Potency is Infinite. When He reclined on the Ocean, I derived my origin from His Lotus Navel-Lake and out of egotism attained by such greatness I expanded this universe. That Supreme Lord of Antiquity is very merciful and it is my prayer that by His Grace I may not be deprived of the Vedic utterance of the Mantras and that His Lotus Eyes be expanded by His Sweet Smile on me in creating this universe and that my sorrows and griefs be removed by His Sweet Voice on His awakening, out of His infinite mercy on me." (Sk. III. 9.23-25).

(३१) अहमात्माऽऽत्मनां धातः प्रेष्टः सन् प्रेयसामपि ।

अतो मयि रतिं कुर्याद् देहादिर्यत्कृते प्रियः ॥ ३१।४२; ४२।१।५२॥

31. The Supreme Lord says, "O Brahman ! I am the Over-Soul of all Jiva-souls enwrapped by egotism and hence the Dearest and Immaculate amongst all dear things and persons. All bodies are endeared due to My Existence, inside and outside; in other words, this

* One Kalpa is one day of Brahma, the Creator, which comprises 4320000000 solar years of mortals.

body is meant for the serving of Sri Krishna, otherwise affection or love for this physical coil divorced from His service is nothing short of body-revelry. Hence Love for Me is indispensably necessary." (Sk. III. 9.42 and IV. 29.52).

(३२) श्रुतस्य पुंसां सुचिरध्रमस्य नन्वञ्जसा सूरिभिरीडितोऽर्थः ।

यत्तद्गुणध्रुवणं मुकुन्दपादारविन्दं हृदयेषु येषाम् ॥ ३१३१४ ॥

32. "O Maitreya! Hearing constantly the meritorious deeds and qualities of those who have enshrined in their heart of hearts the Lotus Feet of Shri Mukunda is the acme of life-long laborious study of the Vedas—so declare the wise in His praise." (Sk. III. 13.4).

(३३) य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः ।

शृण्वीत भक्त्या श्रवयेत वोशतीं जनार्दनोऽस्याशु हृदि प्रसीदति ॥

३१३१४८ ॥

33. "The only thing to be chanted is themes on Janardana, the Divine Boar, Who kills the worldliness of His devotees. Hence, the Supreme Lord Janardana is ere long graciously pleased to reveal Himself in his unalloyed existence who hears and makes others hear His Soul-charming Qualities and Deeds Which beget eternal well-being of mankind." (Sk. III. 13.48).

(३४) तस्मिन् प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः ।

अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वर्गतिं परः पराम् ॥

३१३१४९ ॥

34. "What remains to be unattainable for a devotee when the Supreme Lord, the Bestower of all human pursuits is pleased? All other well-beings save His Grace, lose their importance and are, therefore, not worth desiring for. The Supreme Lord Sri Janardana Himself makes provision for the attainment of His Own Lotus Feet for His devotee when He (the Lord) sees, as the Knower of all hearts, that the heart of His devotee is pure and free from all worldly dross." (Sk. III. 13.49).

(३५) को नाम लोके पुरुषार्थसारवित् पुरा कथानां भगवत्कथासुधाम् ।

आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् ॥ ३१३१५० ॥

35. "Who among the knowers of the quintessence of all pursuits of human life but the brute of a man refrains from hearing from ancient history the Nectarine Qualities and Deeds of the Supreme Lord Janardana, Which kill the worldliness, with the palmy-holes of his ears?" (Sk. III. 13.50).

- (३६) येऽभ्यर्थितामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सहधर्मं यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य सम्मोहिता विततया वत मायया ते ॥
३१५१२४ ॥

Human life is covetable by the gods like Brahma, Siva, etc. Attaining such precious life, those who do not worship the Supreme Lord Sri Vishnu are certainly Maya-ridden jivas.

36. Brahmajee says, "Human life is covetable by us in as much as it enables one to attain Transcendental Knowledge. Attaining such precious human life those who do not worship the Supreme Lord are certainly very unfortunate. Alas! It is a matter of great regret that they are enchanted by Maya, the Illusory Energy of the Supreme Lord." (Sk. III. 15.24).

- (३७) यच्च व्रजन्त्यनिमिषामृषभानुवृत्त्या दूरेयमा ह्युपरि नः स्पृहणीयशीलाः ।
भर्तुर्मिथः सुयशसः कथनानुरागवैकृत्यवाष्पकलया पुलकीकृताङ्गाः ॥
३१५१२५ ॥

Who are eligible to attain Vaikuntha ?

37. "Those who are void of pride in high lineage, erudition, wealth, name and fame and hence more austere than ourselves are eligible to have access in Vaikuntha, the sacred Region of the Lord Narayana. They are so much enraptured in singing incessantly the Glorious Qualities and Deeds of the Supreme Lord that even Yama (Pluto) dare not approach them. In their association they display so much ardour in chanting the glories of the Supreme Lord that they are sometimes entranced, tears of joy and horripilation manifest themselves in their body. It is for this reason that their compassionate character is desirable by all." (Sk. III. 15.25).

- (३८) तस्यारविन्दनयनस्य पदारविन्दकिञ्जल्कमिश्रतुलसीमकरन्दवायुः ।
अन्तर्गतः स्वविवरेण चकार तेषां संक्षोभमक्षरजुषामपि चित्ततन्वोः ॥
३१५१२६ ॥

Attraction of the hearts of the Chatuhsana by the sweet smell of Tulasi offered at the Lotus Feet of Narayana :

38. "The sweet and fragrant smell of the Tulasi peduncle tinged with the pollens offered at the Lotus Feet of the Lotus-Eyed Narayana having entered into the nostrils of those erstwhile worshippers of the Attributeless Brahman, has sent a thrill of ecstasy in the hearts of Chatuhsana and a horripilation in their body withal." (Sk. III. 15.43).

श्रीकुमारा ऊचुः

- (३९) योऽन्तर्हितो हृदि गतोऽपि दुरात्मना त्वं सोऽद्यैव नो नयनमूलमनन्त राक्षः ।
 यद्येव कर्णविवरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुद्भवेन ॥
 तं त्वां विदाम भगवन् परमात्मतत्त्वं सत्त्वेन संप्रति रतिं रचयन्तमेषाम् ।
 तत्तेऽनुतापविदितैर्दृढभक्तियोगैरुद्ग्रन्थयो हृदि विदुर्मुनयो विरागाः ॥
 नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किञ्चन्यदर्पितभयं भुव उन्नयैस्ते ।
 येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ॥
 कामं भवः स्ववृजिनैर्निर्येषु नः स्ताञ्चेतोऽलिवद् यदि नु ते पदयो रमेत ।
 वाचश्च नस्तुलसिवद् यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ॥
 प्रादुश्चकर्थ यदिदं पुरुहूत रूपं तेनेश निर्वृतिमवापुरलं दृशो नः ।
 तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रतीतः ॥
 ३।१।४६-५० ॥

The above Sloka shows that even the hearts of Jnanis are attracted by the Lotus Feet of Sri Krishna.

39. The Chatuhsana thus pray to the Supreme Lord Narayana :—"O Lord ! though Thou dwelleth in the heart, Thou art far off from the evil-minded; but today Thou hast not been able to escape from our vision. Today we have a graceful glance of Thy Holy Form. O Lord ! When our father Brahmajee was revealing Thy secret lore before us, Thou hast entered into our hearts through our ears and locked up there for good. Those sages who are devoid of pride and worldly attachment realise in their heart of hearts the secret Transcendental principle by dint of single-minded devotion. So far as our remembrance goes, Thou art the Self-same Transcendental Principle. Thou art the Veritable Personification of Pure Existence and enkindlest love of Thy devotees every moment for Thee. Thy glories are exceedingly charming, purest of the pure, worth-chanting and a veritable sacred shrine. Those who are adept in Thy Transcendental Discourses do not care at all for the acme of even salvation, what to speak of the sovereignty of Indra which is always beset with fear from Thy terror-stricken glance. But those who are adept in chanting Thy glorious narratives are always endowed with eternal Bliss. O Lord ! just as a bee roams from flower to flower although stricken with thorns, so also let our mind drink the nectar of Thy Lotus Feet without caring for any hindrance. Just as *Tulasi* is glorified by coming in contact with Thy Lotus Feet, so also let our words chant the glories of Thy Lotus Feet and our ears be filled with Thy Qualities. We do not care a fig for even hell. O Lord of Immense Renown ! our eyes have attained their acme by visualising Thy veritable sacred Personality. Thou art the Supreme

Lord Himself. Thou art invisible to those who have not controlled their senses. Today Thou hast become the object of our knowledge and the veritable sight of our spiritual visions. We offer our heartfelt obeisances to Thee again and again.” (Sk. III. 15.46-50).

(४०) यस्यामृतामलयशः श्रवणावगाहः सद्यः पुनाति जगदा श्वपचाद्विकुण्डः ।
 सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्तिशिल्पिणां स्वबाहुमपि वः प्रतिकूलवृत्तिम् ॥
 यत्सेवया चरणपद्मपवित्ररेणुं सद्यःक्षताखिलमलं प्रतिलब्धशीलम् ।
 न श्रीर्विरक्तमपि मां विजहाति यस्याः प्रेक्षालवार्थं इतरे नियमान्वहन्ति ॥
 ३१२६।६-७ ॥

The glorious qualities of the Brahmanas as chanted by the Supreme Lord Himself :

40. “I am the Veritable Vaikuntha void of the slightest tinge of Maya. The whole world from the highest to the lowest Chandalas attains purity when they hear My nectarine and pure Glories with rapt attention. It is you, O Brahmins, who are the root cause of spreading those Glories. Those who behave or act against you, are destroyed by Me even when they are the lords of the three worlds. By dint of the services of the Brahmanas, the pollens of My Lotus Feet are sanctified and thus they destroy instantaneously all the evil desires of the worldly-minded people and with the purification of that service I have acquired such nature that even Brahma and other gods perform severe austerities for attaining the minutest grain of grace of the Goddess Lakshmi Who does not forsake Me even for a single moment despite My dissatisfaction. So those who offend against the Brahmins by their evil deeds are destroyed by Me.” (Sk. III. 16.6-7).

(४१) सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया ।
 स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥
 नेह यत्कर्म धर्माय न विरागाय कल्पते ।
 न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥ ३१२३।५५-५६ ॥

41. Devahuti says, “O Lord (Kapiladeva) ! the companionship with the wicked due to ignorance leads to the bondage of the world; but the self-same companionship with the holy personages will lead to liberations from that bondage.” “He Who does not energise his activities on righteous cause and whose righteousness does not result in worldly detachment and which in its turn does not culminate in the service of the Supreme Lord Sri Krishna, is one who is more dead than alive.” (Sk. III. 23.55-56).

साधुलक्षणानि—तटस्थानि

- (४२) तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
 अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥
 मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
 मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥
 मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
 तपन्ति विविधास्तापा नैतागमद्गतचेतसः ॥
 त एते साधवः साध्वि सर्वसङ्गविवर्जिताः ।
 सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥ ३१२५१२१-२४ ॥

42. *Characteristics of Sadhus* : (a) *Tatastha Qualities* : Sadhus are forgiving and forbearant. They suffer afflictions with calm resignation. They are compassionate, friendly to all, spiteless and devoid of pride and arrogance. *Humility is the ornament of their character.* (b) *Swarupa Qualities* : With single-minded devotion they worship Me as the only Object of worship; they abandon all socio-religious duties and mundane relations with their kith and kin, friends and relatives for My entire satisfaction. They always hear and chant My Sacred Qualities and Deeds and make others do the same. The threefold afflictions cannot exercise any influence upon them who are whole-heartedly absorbed in My Glorious Narratives and Deeds. *They do not hanker after the four-fold pursuits of human life.* They are competent enough to destroy the virus of evil company. *Association with such Sadhus is the only thing needful and desirable.* (Sk. III. 25.21-24).

शुद्धभक्तिस्वरूपलक्षणम्

- (४३) सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
 तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ ३१२५१२५ ॥
Characteristics of Pure Devotion—Swarupa :

43. "In the religious congregation of Sadhus, enlightening discourses about My Names, Forms, Attributes and Deeds are held; and these discourses serve as relish to the hearts of the devotees and are sweet to their ears. Sincere and submissive listening to these soul-awakening discourses gives birth to *Sraddha* (firm faith), *Rati* (dawn of Love) and *Prema-Bhakti* for Me in gradual succession." (Sk. III. 25.25).

- (४४) मद्गुणश्रुतिमात्रेण भयि सर्वगुहाशये ।
 मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्यदाहतम् ।
 अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥ ३१२५१११-१२ ॥

44. Bhagavan (Kapiladeva) said, "Like the uninterrupted flowing of the current of the Ganges towards the sea, the incessant and spontaneous flowing of loving sentiments of a devotee towards Me, the Indwelling Monitor, accruing from immediate hearing of My Qualities and Deeds without any selfish motive or any hindrance standing in the way, is known as the characteristic feature of the unalloyed or unqualified devotion. (Sk. III. 29.11-12).

(४५) सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ ३१२९।१३ ॥

45. "My devotees are such that they do not accept anything but unreserved whole-hearted eternal service to Me, even if they are offered equal *Habitat with Me, equal Lordliness, equal Form, Vicinity to Me and Oneness with Me.* (Sk. III. 29.13).

(४६) स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥ ३१२९।१४ ॥

46. "Such kind of *Bhakti-yoga* is termed as super-excellent devotion. Such super-excellent devotion is beyond the ambit of the three qualities of Maya and enables the devotee to attain Transcendental Servitorship in Vaikuntha." (Sk. III. 29.14).

(४७) निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।
क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः ॥
मद्विष्णुदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः ।
भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥
महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥
आध्यात्मिकानुश्रवणान्नामसंकीर्तनाच्च मे ।
आर्जवेनार्यसङ्गेन निरहंक्रियया तथा ॥
मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः ।
पुरुषस्याञ्जसाभ्येति श्रुतमात्रगुणं हि माम् ॥ ३१२९।१५-१९ ॥

47. "The following injunctions are to be observed by the devotees in order to purify the heart: (i) practice of daily duties without aiming at the result thereof, (ii) to worship the Holy Image with pure and desireless heart, (iii) to visualise and to make obeisance before the Holy Image with a sincere heart, (iv) to realise the Supreme Lord in every entity and every entity in the Supreme Lord, (v) to take recourse to *forbearance and genuine asceticism*, (vi) to show due respect to the genuine saints, (vii) to show compassion to the poor, (viii) to make friends with the devotees of similar nature,

(ix) to control the internal and external senses, (x) to hear Transcendental themes regarding self and Godhead, (xi) to chant the Holy Names of Sri Krishna with a sincere heart, (xii) to associate with the holy personages without any pride of high lineage, erudition, wealth, name and fame. Such observance of the sacred rules as laid down in the Scripture (Srimad Bhagavata) will enable the devotees to attain to My Lotus Feet." (Sk. III. 29.15-19).

(४८) अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्लवणम् ॥
अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिज्ञेन चक्षुषा ॥ ३१२१२५-२७ ॥

48. "He who ignores the fact due to ignorance that I am the Indwelling Monitor existing in every jiva-soul and am his Lord withal and worships the Holy Image, pours clarified-ghee on ashes. Such a person is envious of others out of self-arrogance. He who is a calumniator of others is devoid of My grace although he may worship Me with various kinds of ingredients collected for My worship. I exist in every individual soul. So long as he does not realise Me in his heart of hearts, he must worship Me with single-minded devotion as ordained in the Scripture. He who sees difference between individual souls is liable to suffer death-like terror inflicted upon him by Myself. Hence it behoves everyone to visualise My existence in every entity, sentient and insentient and to show due respect to one and all with gift, honour, friendship and equality of vision." (Sk. III. 29.25-27).

(४९) सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥ ३१२८१४२ ॥

49. The Mahabhagavatas (those adept in Love for Sri Krishna) behold the All-pervading Paramatma in all beings and all beings in Paramatma in the plane of Transcendence, One and the Same as cause and effect. (Sk. III. 28.42). (Vide Bhag. XI. 2.45, Isha 6-7, Geeta VI. 29).

(५०) ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् ।
दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ॥ ३१३१२६ ॥

50. The Supreme Principle without a Second, the Veritable Embodiment of Transcendental Knowledge is designated as *Brahman*, *Paramatma* and *Bhagavan*, according to the differentiation of the observer, observation and implements. (To the gnostics He appears as

Brahman, His Imperfect and Effulgent Manifestation by abstract knowledge, to the Yogis He appears as His Partial Immanent Aspect by Astanga-Yoga and to the devotees He appears as the Supreme Lord Sri Krishna by virtue of their unadulterated devotion coupled with Transcendental Knowledge). (Sk. III. 32.26).

(५१) यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः ।
 एको नानेयते तद्वद्भगवान् शास्त्रवर्त्मभिः ॥ ३१३२।३३ ॥
 मणिर्यथा विभागेन नीलपीतादिभिर्युतः ।
 रूपमेदमवाप्नोति ध्यानमेदात्तथाच्युतः ॥ श्रीनारदपञ्चरात्रवचनम् ॥

51. Just as milk possessing the qualities of Rupa (sight), Rasa (taste), Sparsha (touch) appears different according to different senses, i.e., white to the eyes, sweet to the tongue and cold to the touch, yet remains indivisible as one entity, so the Supreme Lord is the One Indivisible Supreme Principle without a Second, although He appears as different in His Manifestations, according to the different modes of worship. (Just as the tongue is the only testifier to taste the sweetness of milk and not the other senses, so pure unadulterated devotion is the only means to realize the Supreme Lord Sri Krishna). (Sk. III. 32.33). (Just as a brilliant gem appears in blue, yellow and red forms according to the blue, yellow and red colours of the objects reflected upon it, so Achyuta, Sri Krishna without a second, appears in different Forms in the heart according to the various devotional modes of worship contemplated upon by His devotees). (Sri Narada-Pancharatra).

(५२) विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षडभिरसत्तमेतरैः ।
 स्मृतौ हतायां भृतमानदुर्दशः स्तब्धान पश्यन्ति हि धाम भूयसाम् ॥

४।३।१७; ७।१।४६ ॥

52. Learning, austerity, wealth, handsome appearance, age and lineage are merits to the Sadhus and demerits to the Asadhus (i.e. wicked and hypocrites) whose conscience becomes polluted and degenerated by those qualities. Stupefied and benumbed by those qualities they are apt to ill-brook the glories of the Mahats (Saints). (Sk. IV. 3.17; Sk. VII. 9.46).

(५३) क्षणार्धेनापि तुल्ये न स्वर्गं नापुनर्भवम् ।
 भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥ ४।३।५७ ॥

53. Prachetasah's prayer to the Supreme Lord : "O Lord ! so long as we are sojourners in this world reaping the consequences of our deeds, may we be blessed with the association of Thy true devotees ? The sweet and amiable company of Thy devotees cannot be compared with heaven or salvation, what to speak of those who are endowed with the sovereignty of this world?" (Sk. III. 30.33-34; Sk. I. 18.13; and Sk. IV. 24.57).

- (५४) न कुर्यात् कर्हिचित्सख्यं मनसि ह्यनवस्थिते ।
 यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप पेश्वरम् ॥
 नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः ।
 योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥
 कामो मन्युर्मदो लोभः शोकमोहभयादयः ।
 कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद्वुधः ॥ ५।६।३-५ ॥

54. The wise assert with all emphasis that so long as the mind is unsteady and fidgety, there cannot be any lasting friendship with anything mundane. Relied upon his own fickle mind even the age-long austerities of god Śiva proved abortive at the very sight of 'Mohini', the Female Manifestation of Sri Vishnu; what to speak of others? Just as an unchaste wife does away with her faithful husband through the instigation of her paramour, so a Yogi who puts faith in his unsteady mind adds premium to his mind, the bitterest enemy of mankind, by indulging in his sense-percepts. (This free indulgence to mind and its coteries, viz., the sense organs, is the root-cause of the six passions, fear and worldly bondage). (Hence, unbridled mind should never be relied upon until it is fully controlled by Vishnu-worship.) (Sk. V. 6.3-5).

- (५५) यो दुस्त्यजान् दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।
 जहौ युवैव मलवदुत्तमश्लोकलालसः ॥
 यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान्प्राथ्यांश्रियं सुरवरैः सदयावलोकाम् ।
 नैच्छन्नृपस्तदुचितं महतां मधुद्विदसेवानुरक्तमनसामभवोऽपि फल्गुः ॥
 ५।१४।३३-३४ ॥

55. A true devotee of Sri Krishna sets at naught the goddess of wealth and prosperity attending a sovereign, and even salvation. It became of *Rajarshi* (Saint-prince) *Bharata* to forsake even in his youth like excreta his kingdom, wife and children who were very dear to him and were, therefore, very difficult to part with. Even the goddess of wealth covetable by the gods in heaven, was always eagerly expectant of his favour; because to those who are deeply absorbed in the nectarine service of the Lotus Feet of the Supreme Lord Sri Madhusudana, (the Slayer of the demon Madhu), even heavenly bliss or salvation is regarded as the most trifling thing. (Sk. V. 14.43-44).

- (५६) यस्य साक्षाद्भगवति ज्ञानदीपप्रदे गुरौ ।
 मर्त्यासद्मिनीः श्रुतं तस्य सर्वं कुञ्जरशौचवत् ॥ ७।१५।२६ ॥
 यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
 तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ श्वेताश्वतर ६।२३ ॥

56. (He Who disparages his Spiritual Preceptor, the Self-Same Most Beloved Manifestive Aspect of the Supreme Lord Sri Krishna and the Giver of the Light of Transcendental Knowledge as a mortal being due to his blunt intellect is reckoned as a pitiable wretch whose laborious learning in Vedic lore ends in fruitless toil *like the elephant's bath*). (Sk. VII. 15.26). (Hence that great soul who has implicit and unflinching faith as equally in the Supreme Lord as in his Guru-deva, His Most Beloved and Merciful Manifestive Aspect appeared on the mundane plane to deliver the people from bondage of Maya, is endowed with the clear understanding of the esoteric meanings of the Vedas as well as the Scriptural Texts.) (Swetaswatara Upanishad VI. 23).

(५७) भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो भूयादनन्त महताममलाशयानाम् ।
येनाञ्जसोत्पणमुखव्यसनं भवार्द्धि नेप्ये भवद्रुणकथामृतपानमत्तः ॥

४।१।११ ॥

57. ("O Lord !" says Dhruva, "it is my fervent prayer that I may constantly keep company with Thy devotees of immaculate character and adept in Thy loving devotion, so that I may hear the Narratives of Thy Glorious Deeds and Qualities from them. Then, intoxicated with the drink of Thy Nectarine Narratives in that association, I shall easily cross over the ocean of this world which is impassable and full of sorrow, misery and grief.") (Sk. IV. 9.11).

(५८) ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं ये चान्वदः सुतसुहृद्ब्रह्मवित्तदाराः ।
ये त्वब्जनाभ भवदीयपदारविन्दसौगन्धलुब्धहृदयेषु कृतप्रसङ्गाः ॥ ४।१।१२ ॥

58. Says Dhruva to the Supreme Lord Prishnigarbha—("O Lotus Naveled ! those who keep constant loving companionship with those devotees whose hearts are deeply saturated and redolent with the sweet fragrance of Thy Lotus Feet, do not care to think of their body very dear to them, not even their hearths and homes, wealth and properties, sons and wives that are intimately connected with the body.") (Sk. IV. 9.12).

पञ्चमोऽध्यायः

CHAPTER V

श्री प्रचेतसां प्रश्नः

SRI SRI PRACHETASAH-NARADA DIALOGUE

तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् ।

येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥ ४३१।७ ॥

Sri Prachetasah asked : "Oh, the venerable sage Narada, be pleased to tell us that Transcendental Knowledge with which we are enabled to visualise the Absolute Truth and to cross over this impassable and terrible ocean of the World." (Sk. IV. 31.7).

श्रीनारद उवाच

(१) तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः ।

वृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥ ४३१।८ ॥

1. Sri Narada replied : "That birth, that deed, that life, that mind and that speech of mankind is worth the name which is conducive to the service of the Supreme Lord Sri Krishna, Who is the Lord and Soul of the Universe. In other words, high lineage, noble deeds, cultured mind, refined expressions carry no weight when they are divorced from spiritual ends." (Sk. IV. 31.9).

(२) किं जन्मभिस्त्रिभिर्वेह शौक्लसावित्रयाश्रिकैः ।

कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ॥ ४३१।९ ॥

2. "There are three kinds of birth of human beings, namely (i) seminal birth, (ii) birth during inscription of sacred thread, (iii) birth during initiation by Sad-guru (Divine Master). Of what avail are these three births if they are devoid of service to the Supreme Lord Sri Hari ? Of what avail are the ritualistic performances as mentioned in the Scriptures as well as a long long life like the gods, if they are bereft of devotional service to the Supreme Lord ?" (Sk. IV. 31.10).

(३) श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः ।

बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराधसा ॥ ४३१।१० ॥

3. "Of what avail are the study of the Vedas, severe austerities, intelligence born of sagacious words and ingenuity in science, super-

human strength and skilfulness in the practice of senses, if they are divested of the service of the Supreme Lord Sri Hari?" (Sk. IV. 31.11).

(४) किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि ।
किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥ ४।३१।१२ ॥

4. "Of what avail are these in Sankhya-Yoga, in asceticism and in the study of the Vedas, as well as in other deeds conducive to the welfare of mankind, where there is no devotional service to the Supreme Lord Sri Hari, Who bestows even His Own Self to His faithful Servitors?" (Sk. IV. 31.12).

(५) श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः ।
सर्वेषामपि भूतानां हरिरात्माऽऽत्मप्रदः प्रियः ॥ ४।३१।१३ ॥

5. "The individual soul is the foremost of all other things that are very dear to mankind and the Supreme Lord Sri Krishna is the nearest and dearest of all individual souls, Who is the Bestower of even His Own-Self on His dearest and bonafide servitors". (Sk. IV. 31.13).

(६) यथा तरोर्मूलनिषेचनेन तृण्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमच्युतेज्या ॥ ४।३१।१४ ॥

6. "Just as by watering at the root of a tree, all its trunk, branches and twigs get enlivened and just as the senses are nourished by the feeding of the *Prana* (the Life-Energy) with food, so the worship of the Supreme Lord Achyuta (i.e. Sri Krishna, Who is the Redeemer of the fallen souls) gratifies all other Deities and things that are His various manifestations in the mundane plain. In one word when the Whole is served, the parts included in the Whole are thereby automatically served." (Sk. IV. 31.14).

(७) यथैव सूर्यात्प्रभवन्ति वारः पुनश्च तस्मिन् प्रविशन्ति काले ।
भूतानि भूमौ स्थिरजङ्गमानि तथा हरावेव गुणप्रवाहः ॥ ४।३१।१५ ॥

7. "Just as water issuing out of the ocean enters again into it in course of time, just as movable and immovable elements spring up from the earth and again merge into it in the long run, so also this world composed of sentient and insentient beings emanating from the Supreme Lord Sri Hari again merge into Him in cataclysm." (Sk. IV. 31.15).

(८) एतत्पदं तज्जगदात्मनः परं सकृद्विभातं सवितुर्यथा प्रभा ।
यथासवो जाग्रति सुतशक्तयो द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ॥ ४।३१।१६ ॥

8. "Just as the rays of the sun emanating from the sun are not distinct from the sun, so also this world issuing out of the

Supreme Lord is not separate from Him, but is the result of His Deluding Potency, Maya; just as the human senses are engaged in search of various sense-percepts when awake and desist from that search, when asleep, so also this world although being seemingly separate from its Creator during creation, yet this illusion disappears when misidentification of self with body and mind is removed." (Sk. IV. 31.16). (This is known as Achintyabhedabheda Principle.)

(९) यथा नभस्यध्रुवमप्रकाशा भवन्ति भूपा न भवन्त्यनुक्रमात् ।

एवं परे ब्रह्मणि शक्तयस्त्वमू रजस्तमःसत्त्वमिति प्रवाहः ॥ ४३११७ ॥

9. "Oh Princes, just as cloud, darkness and light appear and disappear in succession, so also the flow of the qualities of Rajah, Tamah and Sattva manifest in the Supreme Lord and then disappear in succession." (Sk. IV. 31.17).

(१०) तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।

स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्वा ॥ ४३११८ ॥

10. "Whereas He is the Prime Cause of all causes, He is, therefore, the Soul of all souls and is the efficient and material cause of the universe. He is entirely free from the bondage of this Mayik world by dint of His Chit-Potency, i.e., He is the Lord of His Mayik Potency. So it behoves you to worship the Self-Same Supreme Personality directly considering Him as identical with your individual soul." (Sk. IV. 31.18).

(११) दयया सर्वभूतेषु सन्तुष्टया येन केन वा ।

सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥ ४३११९ ॥

11. "Compassion to all souls, self-contentment at whatever comes by itself, self-restraint from all sensual enjoyments—all these are conducive to gratify the Supreme Lord, Janardana, in no time." (Sk. IV. 31.19).

(१२) अपहतसकलैषणामलात्मन्यविरतमेधितभावनोपहृतः ।

निजजनवशगत्वमात्मनोऽयन्न सरति छिद्रवदक्षरः सतां हि ॥

४३१२० ॥

12. "Due to constant contemplation the Supreme Lord Sri Hari dwells incessantly in the unadulterated pure heart of the Sadhus (saints). Having been conquered by His own servitors, He never parts company from the welkin of those hearts." (Sk. IV. 31.20).

(१३) न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदैर्यं विदधति पापमकिञ्चनेषु सत्सु ॥ ४३१२१ ॥

13. "The Supreme Lord Sri Hari, Who considers pure devotion as the only means of giving Him immaculate pleasure and satisfaction, and those devotees of His own who are Akinchanas (i.e., having nothing to call their own, save and except, His Lotus Feet), never accept the homage of those self-conceited persons who, being proud of their high lineage, vast erudition, immense wealth and noble deeds, disparage the Akinchana Sadhus." (Sk. IV. 31.21).

(१४) श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।

न भजति निजभृत्यवर्गतन्त्रः कथममुमुद्विस्तेत् पुमान् कृतज्ञः ॥

४।३१।२२॥

14. "The Supreme Lord, being Self-Complete in Himself, accepts the subordination of His Own bonafide servitors, but never favours His consort and constant servitor Sri Lakshmi Devi, the princes Who are aspirant after wealth, prosperity and lordliness and gods who are self-sufficient. How can His faithful servitors forsake and forget even in the slightest degree such a Merciful Lord, Who is so very dear and near to them ?" (Sk. IV. 31.22).

षष्ठोऽध्यायः

CHAPTER VI

श्री प्रह्लादस्य दैत्यबालानुशासनम्

SRI PRAHRAD'S INSTRUCTIONS TO THE SONS OF ASURAS

श्रीप्रह्लाद उवाच

(१) कौमार आचरेत् प्राज्ञो धर्मान् भागवतानिह ।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ ७।६।१ ॥

1. "Oh sons of Asuras—he who is intelligent and wise must practise devotional services as enjoined in the holy Scriptures and by the Supreme Lord Sri Hari, even from His boyhood. Though uncertain, yet the human life is the rarest of all lives and is worth achieving the summum bonum, which is Divine Love." (Sk. VII. 6.1)

(२) यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥ ७।६।२ ॥

2. "This human life is meant for rendering services to the Lotus Feet of the Supreme Lord Sri Hari, in as much as He is not only the nearest and dearest of all jiva-souls but also the Soul of all souls as well as their only Lord and only Friend." (Sk. VII. 6.2)

(३) सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् ।
सर्वत्र लभ्यते दैवाद् यथा दुःखमयन्ततः ॥ ७।६।३ ॥

3. "Oh sons of Asuras—pleasure, born of the senses, is easily available in any birth, like sorrows by accident." (Sk. VII. 6.3)

(४) तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ।
न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम् ॥ ७।६।४ ॥

4. "No personal effort is required to attain that end, for such efforts end in vain in the loss of life. The eternal welfare that accrues from the service of the Lotus Feet of the Supreme Lord Sri Hari, is not at all available by such efforts." (Sk. VII. 6.4)

(५) ततो यतेत कुशलः क्षेमाय भयमाश्रितः ।
शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् ॥ ७।६।५ ॥

5. "Hence the intelligent and wise must try his level best for his eternal well-being, so long as this able-bodied human life does

not succumb to disease due to old age and infirmity, without being afraid of the afflictions or miseries of the world." (Sk. VII. 6.5).

(६) पुंसो वर्षशतं ह्यायुस्तदर्थं चाजितात्मनः ।
निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः ॥ ७।६।६ ॥

6. "The span of human life is hundred years; half of which has been fixed for the sensualists; for, such persons spend their lives in vain silently in sleep, enveloped in the gloom of ignorance." (Sk. VII. 6.6).

(७) मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः ।
जरया प्रस्तदेहस्य यात्यकल्पस्य विंशतिः ॥ ७।६।७ ॥

7. "Ten years in childhood are spent in ignorance, another ten years are spent in playful mood in adolescence; in such ways twenty years are spent in vain. When the body falls a victim to infirmity, another twenty years are spent due to inability to render any service to the people." (Sk. VII. 6.7).

(८) दुरापूरेण कामेन मोहेन च बलीयसा ।
शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥ ७।६।८ ॥

8. "Another ten years are spent in vain by the worldly minded people due to their over-attachment for worldliness, miserable sensual enjoyment and powerful infatuation." (Sk. VII. 6.8).

(९) को गृहेषु पुमान् सक्तमात्मानमजितेन्द्रियः ।
स्नेहपाशैर्द्वैर्बद्धमुत्सहेत विमोचितुम् ॥ ७।६।९ ॥

9. "What sensuous person can liberate his embodied soul which is bound by the passionate affection for his wife and children, friends and relatives in this world?" (Sk. VII. 6.9).

(१०) को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्टैस्तस्करः सेवको वणिक् ॥ ७।६।१० ॥

10. "What sensuous person can forsake his passion for wealth, which is dearer to his own life? The thieves, the servile slaves and the merchants try their level best to acquire money even at the risk of their dearest lives." (Sk. VII. 6.10).

(११) कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च तत्स्नेहसितः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥ ७।६।११ ॥

11. "How can a person, addicted to sensual enjoyment, forsake love-dalliance with his wife in seclusion, sweet and confidential talks with his friends, out of deep attachment and sweet and pleasure-giving talks of his children?" (Sk. VII. 6.11).

- (१२) पुत्रान् स्मरंस्ता दुहितृदय्या भातृन् स्वसृवां पितरौ च दीनौ ।
गृहान् मनोबोरोपरिच्छदांश्च वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥ ७।६।१२ ॥

12. "How can a person, addicted to sensual pleasures, forsake the recollection of his dear sons, married daughters, brothers, sisters, helpless parents, well-decorated charming houses, hereditary livelihood, domestic animals and servants?" (Sk. VII. 6.12).

- (१३) त्यजेत कोशस्कृदिवेहमानः कर्माणि लोभादवितृप्तकामः ।
औपस्थजैर्हृद्यं बहु मन्यमानः कथं विरज्येत दुरन्तमोहः ॥ ७।६।१३ ॥

13. "How can a person, addicted to worldly enjoyments, who is always engaged in worldly affairs and considers sensual pleasures of tongue and carnal appetite as the be-all and end-all of human life, get rid of such infatuation and temptation of the world, which is very difficult to part with, like a caterpillar who shut up in his comb can not make its way out?" (Sk. VII. 6.13).

- (१४) कुटुम्बपोषाय वियन्निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः ।
सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुम्बरामः ॥ ७।६।१४ ॥

14. "Addicted to the maintenance of friends and relatives, a worldly-minded person does not find any satiety for worldly affection and being afflicted with the three-fold miseries due to over-attachment for temporal kith and kin, can not discern the loss of his own life and the ignorance of the fundamental fact that human life is meant for the worship of the Supreme Lord Sri Hari." (Sk. VII. 6.14).

- (१५) वित्तेषु नित्याभिनविष्टचेताः विद्वांश्च दोषं परवित्तहर्तुः ।
प्रेत्येह चाथाप्यजितेन्द्रियस्तदशान्तकामो हरते कुटुम्बी ॥ ७।६।१५ ॥

15. "The uncontrolled mind of a person is so much addicted to the maintenance of his kith and kin as well as to the acquisition of wealth that he does not discern perdition in his next life, for stealing another's property and imprisonment in this life." (Sk. VII. 6.15).

- (१६) विद्वानपीतृथं दनुजाः कुटुम्बं पुष्पान् स्वलोकाय न कल्पते वै ।
यः स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा विमूढः ॥ ७।६।१६ ॥

16. "Oh! the sons of Asuras, even the wise and the learned are so much addicted to worldliness and maintenance of their family that they fail to render self-introspection on account of their illusion regarding "this is mine and that is other's" and are thus deluded by the illusory energy, Maya." (Sk. VII. 6.16).

- (१७) यतो न कश्चित् क च कुत्रचिद् वा दीनः स्वमात्मानमलं समर्थः ।
विमोचितुं कामदृशां विहारक्रीडामृगो यन्निगडो विसर्गः ॥

ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।

उपेत नारायणमादिदेवं स मुक्तसङ्गैरिषितोऽपवर्गः ॥ ७।१७-१८ ॥

17. "Oh, the sons of Asuras, such worldly-minded persons can not liberate themselves from the bondage of Maya for they become tools in the hands of their wives like a dancing monkey and the children born of them become their fetters. Hence, oh sons of Asuras! take absolute shelter in the Lotus Feet of the Supreme Lord Narayana, forsaking the company of those Asuras who are addicted to worldliness, in as much as the Supreme Lord is the absolute shelter of the sages who are free from the bondage of Maya." (Sk. VII. 6.17-18).

(१८) न ह्यच्युतं प्रीणयतो ब्रह्मायासोऽसुरात्मजाः ।

आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥ ७।१९ ॥

18. "Oh, the sons of Asuras, the Supreme Lord Sri Hari is the Soul of all souls. Childhood or old age is no restriction to His worship. He is the Supreme Lord in all ages and under all circumstances in this world. No amount of extra-ordinary effort is sufficient to propitiate that Lord." (Sk. VII. 6.19).

(१९) परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु ।

भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ॥

गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा ।

एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः ॥

प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् ।

व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः ॥

केवलानुभवानन्दस्वरूपः परमेश्वरः ।

माययान्तर्हितैश्वर्य ईयते गुणसर्गया ॥ ७।२०-२३ ॥

19. "From all immovable things upto Brahman in all beings, great and small, in all the five elements, in all the qualities even in their neutralised state and in the three-fold Ahankaras, the Supreme Lord exists as Brahman, Paramatma and Bhagavan and being enveloped by the three qualities of Maya, the Supreme Lord Bhagavan remains immaculate and unknown as a Witness and Enjoyer of all bodies manifested in this world. The Supreme Lord exists as an Eternal Bliss and Eternal Intelligence." (Sk. VII. 6.20-23).

(२०) तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।

आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥ ७।२४ ॥

20. "Hence, Oh the sons of Asuras, abandoning all thoughts of Asuras, be merciful and friendly to all beings, sentient and insentient, with which you are enabled to propitiate the Supreme Lord Bhagavan Who is beyond the scope of human intelligence." (Sk. VII. 6.24).

(२१) तुष्टे च तत्र किमलभ्यमनन्त आद्ये किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।

धर्मादयः किमगुणेन च काङ्क्षितेन सारं जुषां चरणयोरुपगायतां नः ॥७।१२५॥

21. "When that Supreme Lord, Who is beginningless and endless, be pleased, what remains yet to be unattained? What is the effect of those religions which are concomitant by themselves on the after effects of the three qualities of Maya? What is the use of oneness with Brahman for us who are always engaged in drinking the nectar of the Lotus Feet of the Supreme Lord Sri Hari and chanting His Holy Names?" (Sk. VII. 6.25).

(२२) धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग ईक्षा त्रयी नयदमौ विविधा च वार्ता ।

मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः ॥

७।१२६ ॥

22. "Dharma (Piety), Artha (Wealth), Kama (Passion) are known as Trivargas (three-fold goals) of human life and self-introspection, Vedic rituals, polemic controversy, penal laws and various livelihood are the transitory codified proofs of the Vedas. On the contrary, self-resignation to the Lotus Feet of the Supreme Lord, Sri Hari, Who is the Indwelling Monitor, is my firm belief and self-evident truth." (Sk. VII. 6.26).

(२३) ज्ञानं तदेतदमलं दुरवापमाह नारायणो नरसखः किल नारदाय ।

एकान्तिनां भगवतस्तदकिञ्चनानां पादाराविन्दरजसाऽऽप्नुतदेहिनां स्यात् ॥

७।१२७ ॥

23. "In the days of yore, the Supreme Lord Narayana, the eternal Friend of all human-beings, imparted this immaculate and rarest Transcendental Knowledge to His favourite disciple, Narada. This Transcendental Knowledge reveals itself to those who are exclusively devoted to the Supreme Lord and are immersed in the dust of the Lotus Feet of His devotees who are *Akinchanas*, (having nothing save and except His Lotus Feet)." (Sk. VII. 6.27).

(२४) श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् ।

धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् ॥ ७।१२८ ॥

24. "In ancient days, I heard this self-revealed Transcendental Knowledge which is very dear to the Supreme Lord and is free from all malice, from the holy lips of the holy sage Narada, who is worshipped by Gods in heaven." (Sk. VII. 6.28).

(२५) जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः ।

फलानामिव वृक्षस्य कालेश्वरमूर्तिना ॥

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।

अविक्रियः स्वदृग्धेतुर्व्यापकोऽसङ्ग्यनावृतः ॥

एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः ।

अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ॥ ७।७।१८-२० ॥

25. "Just as the fruits of a tree are liable to sixfold changes in course of time due to cause and effect, so also there are sixfold changes of the body and not of the soul; because the soul is eternal, unchangeable, pure, indivisible from Paramatma, knower of the growth and decay of the body, refuge of all, void of changeability, seer of self, prime cause of all, detached from all mundane connections, not covered by anything outside. Knowing these twelve characteristics of soul as distinct from body, the wise and intelligent forsakes this illusion of I-ness and My-ness pertaining to physical body due to infatuation." (Sk. VII. 7.18-20).

(२६) स्वर्णं यथा ग्रावसु हेमकारः क्षेत्रेषु योगैस्तदभिज्ञ आप्नूयात् ।

क्षेत्रेषु देहेषु तथाऽऽत्मयोगैरध्यात्मविद्वद्ब्रह्मगतिं लभेत् ॥ ७।७।२१ ॥

26. "Just as the knowers of the gold mines obtain gold by applying fire to the stones mixed with gold, so also the knowers of the philosophical truths are enabled to visualise the Absolute Truth Brahman by means of introspection of the physical nature." (Sk. VII. 7.21).

(२७) अष्टौ प्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः ।

विकाराः षोडशाचार्यैः पुमानेकः समन्वयात् ॥ ७।७।२२ ॥

27. "The Indivisible Supreme Lord, Paramatman, is the Witness of the eight-fold elements, the three-fold qualities of Maya and sixteen transformations." (Sk. VII. 7.22).

(२८) देहस्तु सर्वसङ्घातो जगत् तस्थुरिति द्विधा ।

अत्रैव मृग्यः पुरुषो नेति नेतीत्यत् त्यजन् ॥

अन्वयव्यतिरेकेण विवेकेनोशताऽऽत्मना ।

सर्गस्थानसमाम्नायैर्विमृशद्भिरसत्वरैः ॥ ७।७।२३-२४ ॥

28. "The physical body composed of five elements are of two kinds, namely movable and immovable. The Supreme Lord, Paramatman, is to be searched out by pure and single-minded devotion to Him, through the process of introspection between two such things as 'this not' and 'that not', forsaking things unreal from things real and eternal." (Sk. VII. 7.23, 24).

(२९) बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति वृत्तयः ।

ता येनैवानुभूयन्ते सोऽध्यक्षः पुरुषः परः ॥ ७।७।२५ ॥

29. "There are three kinds of functions of intelligence, namely awakening, dream and profound sleep. He who is the knower of

all these three functions is known as the Supreme Lord." (Sk. VII. 7.25).

(३०) पमिस्त्रिवर्णैः पर्यस्तैर्वुद्धिभेदैः क्रियोद्भवैः ।
स्वरूपमात्मनो बुद्धयेद् गन्धैर्वायुमिवान्वयात् ॥ ७।७।२६ ॥

30. "Just as the knowledge of air accrues from the smell of flowers, so also, the knowledge of self is to be known by the grace of the Lord from the threefold qualities of intelligence." (Sk. VII. 7.26).

(३१) एतद्वारो हि संसारो गुणकर्मनिबन्धनः ।
अज्ञानमूलोऽपार्थोऽपि पुंसः स्वप्न इवेप्यते ॥ ७।७।२७ ॥

31. "The worldliness of the jiva-soul accrues from such intelligence born according to qualities and actions. Such worldliness is born of ignorance of real self and of Godhead like dream. Hence it is perishable and unreal." (Sk. VII. 7.27).

(३२) तस्माद्भवद्भिः कर्तव्यं कर्मणां त्रिगुणात्मनाम् ।
वीजनिर्हरणं योगः प्रवाहोपरमो धियः ॥ ७।७।२८ ॥

32. "Hence it behoves you to cultivate the faculty of devotional aptitude which is destructive of the seeds of actions, born of the three qualities of Maya and of flow of intelligence that gives rise to awakenment, dream and profound sleep." (Sk. VII. 7.28).

(३३) तत्रोपायसहस्राणामयं भगवतोदितः ।
यदीश्वरे भगवति यथा यैरञ्जसा रतिः ॥ ७।७।२९ ॥

33. "Those performances of religious functions that give rise to unswerving devotional aptitude towards the Supreme Lord Sri Hari, have been described by Him as the fundamental principles as viewed as the respective means leading to such devotional aptitude." (Sk. VII. 7.29).

(३४) गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च ।
सङ्गेन साधुभक्तानामीश्वराराधनेन च ॥
श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् ।
तत्पादाम्बुरुहध्यानात् तल्लिङ्गैर्हार्णवादिभिः ॥
हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः ।
इति भूतानि मनसा कामैस्तैः साधु मानयेत् ॥ ७।७।३०-३२ ॥

34. Those actions that give rise to unflinching devotional aptitude to the Supreme Lord Sri Hari, are regarded as the fundamental principles among the untold means, such as devotional service to the spiritual preceptor, devotional means, consecration of all property to

the Supreme Lord, association with saints of devotional aptitude, worship of the Supreme Lord, firm faith in Hari-topics, chanting of His holy Qualities and Deeds, meditation on His Lotus Feet, visualising and worshipping His holy Image, sacred vision of all beings in whom the Supreme Lord exists internally and externally." (Sk. VII. 7.30-32).

(३५) एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे ।
वासुदेवे भगवति यया संलभते रतिम् ॥ ७।७।३३ ॥

35. "Having conquered Kama (lust or desire), wrath, temptation, pride, infatuation, and malice by means of such spiritual vision and actions, you must render devotional services to the Supreme Lord, Sri Hari, which is bound to give rise to devotional attachment for Him." (Sk. VII. 7.33).

(३६) निशम्य कर्माणि गुणानतुल्यान् वीर्याणि लीलातनुभिः कृतानि ।
यदातिहर्षात्पुलकाश्रुगद्गदं प्रोत्कण्ठ उद्गायति रैति नृत्यति ॥
यदा ग्रहग्रस्त इव कचिद् हसत्याक्रन्दते ध्यायति वदते जनम् ।
मुहुः श्वसन् वक्ति हरे जगत्पते नारायणेत्यात्ममतिर्गतत्रयः ॥
तदा पुमान् मुक्तसमस्तबन्धनस्तद्भावभावानुकृताशयाकृतिः ।
निर्दग्धबीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ॥ ७।७।३४-३६ ॥

36. When a jiva-soul, having heard the Qualities and Deeds of the Supreme Lord Sri Hari, sheds tears and horripilation manifests in his body, begins to dance and sings His Glories with his voice choked and full of ecstasy and laughs like one mad, possessed of spirits, and laments with words in praise of His Qualities and Deeds, sometimes meditates on Him, sometimes greets the people as servants of the Lord, sometimes cries aloud, 'Oh Sri Hari, the Lord of the Universe, where art Thou?' with unceasing deep sighs and without any shame for what the people will say : then and then alone He is liberated from the bondage of Maya, and becomes entirely spiritual—saturated with the thoughts and actions of the Supreme Lord, Sri Hari. Then all his desires and actions born of ignorance are burnt down due to excessive devotional feelings for the Lord. Then and then alone he is entitled to realise absolutely the Lotus Feet of the Supreme Lord in his heart of hearts." (Sk. VII. 7.34-36).

(३७) अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रशातनम् ।
तद्ब्रह्मनिर्वाणसुखं विदुर्बुधास्ततो भजध्वं हृदये हृदीश्वरम् ॥ ७।७।३७ ॥

37. "That absolute shelter in the Lotus Feet of the Supreme Lord, is the root cause of destructions of this world like the whirling cycle of births and rebirths and that attainment of devotional loving

service as the *final Beatitude*—such is the view held by the Absolute-realised souls. Hence it behoves you to worship that Supreme Lord, Sri Hari, Who is the Indwelling Monitor of all jiva-souls in your unalloyed existence.” (Sk. VII. 7.37).

(३८) कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत् सतः ।
स्वस्यात्मनः सख्युग्दोषदेहिनां सामान्यतः किं विषयोपपादनैः ॥

७।७।३८ ॥

38. “Oh the sons of Asuras, the Supreme Lord, Sri Hari, dwells in the heart of hearts as the eternal Friend of your soul. And His worship does not entail any hard drudgery, so it is desirable that He should be worshipped. Why then are the people of the world so busily engaged in acquiring wealth and property?” (Sk. VII. 7.38).

(३९) रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।
सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ॥

७।७।३९ ॥

39. “Wealth, women, cattle, sons and daughters, dwelling houses, landed property, elephants, treasury, pomp, glory, lusty desires, and human life are all short-lived. What good can they render to human life which is transitory?” (Sk. VII. 7.39).

(४०) एवं हि लोकाः क्रतुभिः कृता अमी क्षयिण्यः सातिशया न निर्मलाः ।
तस्माददृष्टुतदूषणं परं भक्त्यैक्येशं भजतात्मलब्धये ॥ ७।७।४० ॥

40. “The heavenly worlds are formed of the sacrifices of the gods and are, therefore, also temporary and are not free from blots and defects. Hence those realms are not to be searched after. Hence it behoves you to worship that Supreme Lord, with unflinching devotion, Who is absolutely free from any blemishes ever seen or heard of, in order to acquire Transcendental Knowledge.” (Sk. VII. 7.40).

(४१) यदध्यर्थे इह कर्माणि विद्वन्मन्यसङ्गतरः ।
करोत्यतो विपर्यासममोघं विन्दते फलम् ॥
सुखाय दुःखमोक्षाय सङ्कल्प इह कर्मिणः ।
सदाऽऽप्नोतीहया दुःखमनीहायाः सुखावृतः ॥ ७।७।४१-२ ॥

41. “Oh, friends! those who consider themselves as Pandits or are proud of their learning, are endowed with inevitable contrary results of their deeds which they perform again and again in every birth although the object of their actions is to avoid worldly evils or misery and to obtain happiness in this world. So long as they were inactive, they were happy; but as soon as they began to work, they were afflicted with misery.” (Sk. VII. 7.41-42).

(४२) कामान् कामयते काम्यैर्यदथमिह पुरुषः ।
स वै देहस्तु पारक्यो भङ्गुरो यात्युपैति च ॥ ७।७।४३ ॥

42. "The physical frames of the people of the world for which they seek after worldly pleasure and happiness are liable to be devoured by dogs and jackals, are ephemeral, short-lived and are subject to birth and death." (Sk. VII. 7.43).

(४३) किमु व्यवहितापत्यदारागारधनादयः ।
राज्यं कोशगजामात्यभृत्याप्ता ममतास्पदाः ॥ ७।७।४४ ॥

43. "When such is the ultimate result of the human body, what to speak of sons, wives, dwelling houses, kingdoms, treasures, elephants, ministers, servants, faithful servitors,—who are objects of affection, though separate from the body." (Sk. VII. 7.44).

(४४) किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः ।
अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ॥ ७।७।४५ ॥

44. "Of what avail are these transient bodies which are in reality evil-producing, though they appear to be real ? Hence what useful purpose can these evil-producing and short-lived, trifling relations serve for the eternal ocean of eternal Bliss ?" (Sk. VII. 7.45).

(४५) निरूप्यतामिह स्वार्थः कियान् देहभृतोऽसुराः ।
निषेकादिष्ववस्थासु क्लिश्यमानस्य कर्मभिः ॥ ७।७।४६ ॥

45. "Oh sons of Asuras ! when the fallen jiva-souls are afflicted with misery even in their inception as a result of their previous actions, then consider yourselves, what useful purpose can be served by means of repeated selfish actions ?" (Sk. VII. 7.46).

(४६) नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः ।
प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥
न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥
ततो हरौ भगवति भक्तिं कुरुत दानवाः ।
आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥ ७।७।५१-५३ ॥

46. "Oh sons of Asuras ! do worship the Supreme Lord Sri Hari, Who is the Indwelling Monitor of all jiva-souls with unalloyed and single-minded devotion and look upon every individual entity always existing in Him and He in them." (Sk. VII. 7.51-53).

(४७) दैतेया यक्षरक्षांसि स्त्रियः शूद्रा व्रजौकसः ।
खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः ॥ ७।७।५४ ॥

47. "Oh sons of Asuras! even the Yakshas, demons, women, Sudras, Vrajavasis, Pulindas, birds and beasts and such other lower sinful animals have attained eternal and nectarine companionship with the Supreme Lord, Sri Hari, by dint of their unalloyed devotion to Him." (Sk. VII. 7.54).

(४८) एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः ।
एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥ ७।७।५५ ॥

48. "Hence unalloyed and single-minded devotion to the Supreme Lord, Sri Govinda, and to realise His existence everywhere and in every individual have been described as the ultimate goal of human life." (Sk. VII. 7.55).

सप्तमोऽध्यायः

CHAPTER VII

नि मिं जा य न्ते य सं ला पः

NIMI-JAYANTEYA DIALOGUE OR JAYANTEYA-GEETA

The following nine questions were asked by Nimi Maharaj of Videha and each of them was answered by each of the nine Yogendras (*Jayanteya*) viz., Kavi, Havi (Hari), Antariksha, Prabudha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana :—

प्र. १ कोऽसौ भागवतधर्मः? ॥ ११।२।३१ ॥

Q. 1. What is meant by *Bhagavata-Dharma*? (Sk. XI. 2.31).

उ. कविर्वाच ॥ ११।२।३३-४३ ॥

A. *Sri Kavi replies* (Sk. XI. 2.33-43) :

(१) मन्येऽकुतश्चिद्भयमच्युतस्य पादाम्बुजोपासनमत्र नित्यम् ।

उद्विग्नबुद्धेरसदात्मभावाद् विश्वात्मना यत्र निवर्तते भीः ॥ ११।२।३३॥

(i) "I think worship of the Lotus Feet of *Achyuta* (*Sri Krishna*), the Supreme Lord, which makes the worshipper free from all fears, is the source of the highest good; for, such worship entirely eliminates the mind from all sorts of uneasiness and fear arising from selfish attachment for perishable and ephemeral mundane things." (Sk. XI. 2.33).

(२) ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।

अज्ञः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥ ११।२।३४ ॥

(ii) "Those means which are easily accessible to God-realisation by the ignorant and are spoken of by the Supreme Lord Himself are the true nature of *Bhagavata-Dharma*." (Sk. XI. 2.34).

(३) यानास्थाय नरो राजन्न प्रमाद्येत कर्हिचित् ।

धावन् निमील्य वा नेत्रे न स्वलेन पतेदिह ॥ ११।२।३५ ॥

(iii) "O King! he who follows *Bhagavata-Dharma* is never inveigled into any obstacle nor does he slip from the path of devotion to the Supreme Lord, even if he runs along with his eyes shut." (Sk. XI. 2.35).

प्र. का भगवत्सेवा ?

(४) कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।

करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥ ११।२।३६ ॥

(iv) *What is meant by Bhagavat-Seva?* "Whatever is to be done by body, word, mind, senses, intellect, ego, or even the socio-religious duties as enjoined in the Scriptures according to the natural inclination and occupation—all these must be done by consecrating them to the Lotus Feet of the Supreme Lord Narayana known as Karmarpana." (Sk. XI. 2.36).

प्र. कथं जीवानां मायाबन्धः ? कथं मुक्तिः ?

(५) भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।

तन्माययाऽतो बुध आभजेत्तं भक्त्यैक्येशं गुरुदेवतात्मा ॥ ११।२।३७ ॥

(v) *Why are the Jivas enthralled by Maya and how to get rid of her?* Ans.—“(He who turns his back towards the Supreme Lord at once forgets his real nature as His eternal servant and misidentifies himself with his mind and body.) (This backwardness is due to the eclipsing and repelling forces of Maya. Such forgetfulness or dissociation from Godhead on the part of a Jiva makes him pose as an enjoyer to lord it over the phenomenal world.) (This egotism as the enjoyer of the phenomenal world is the root cause of his endless sufferings from the threefold afflictions in every birth.) (Hence, he who is wise and intelligent must serve the Supreme Lord Sri Krishna with single-minded devotion under the benign guidance of the Divine Master Who is his Lord and most dear to him.)” (Sk. XI. 2.37). This is known as Para-Tattva-Abhidheya (Means).

प्र. कः शुद्धभक्तिलाभोपायः ?

(६) अविद्यमानोऽप्यवभाति हि द्वयोर्ध्यातुर्धिया स्वप्नमनोरथौ यथा ।

तत् कर्मसङ्कल्पविकल्पकं मनो बुधो निरुध्याद्भयं यथा स्यात् ॥ ११।२।३८ ॥

(vi) *How to attain pure devotion?* “This relative world has no subjective existence of its own. It is but a perverted reflection or shadow of the Eternal Realm. (Mind being a subtle matter always thinks of matter with the ten senses in an enjoying mood;) (so worldly relations and actions appear as real to a thinking mind like the phantoms in a dream.) (Now, he who is wise must control the mind that speculates in accepting or rejecting the sense-percepts, by single-minded devotion to the Spiritual Guide, the Manifestive Aspect of the Supreme Lord, Which enables him to bring in its train fearlessness as the salutary influence of Eternal Bliss.)” (Sk. XI. 2.38).

प्र. कथं मायामुक्तिः ?

(७) शृण्वन् सुमद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके ।

गीतानि नामानि तदर्थकानि जायन् विलज्जो विचरेदसङ्गः ॥ ११।२।३९ ॥

(vii) *How to get rid of Maya ?* ("A true devotee of Sri Krishna (the Holder of the Wheel of a Chariot) must listen to His Ever Blissful Births and Deeds as depicted in the Sacred Scriptures like Srimad Bhagavata and manifested in the world and must chant them after hearing from the lips of a Mahabhagavata (Absolute-realised soul) in the association of Sadhus without caring for public praise or blame.") (Sk. XI. 2.39).

(८) एवंचतः स्वप्रियनामकीर्त्या जातानुगमो द्रुतचित्त उच्चैः ।

हसत्यथो रोदिति रौति गायत्युन्मादवन्त्यति लोकबाह्यः ॥ ११।२।४० ॥

(viii) *The blissful effect of hearing and chanting the Holy Names :* ("With such characteristics of a Mahabhagavata, the devotee of Sri Krishna acquires Divine Love for Him; and with a heart saturated with intense longing for catching a glimpse of His Beautiful Form, he sometimes laughs aloud, weeps, laments for separation from his Beloved, sings and dances like a mad man, careless of what people will say.") (Sk. XI. 2.40).

(९) खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।

सरित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यः ॥ ११।२।४१ ॥

(ix) *(A Mahabhagavata views everything with the Love of God :* "Ether, Air, fire, water and earth, the stellar system, the entities, the quarters, the trees, the rivers, the oceans and whatever exists on earth are the external Manifestations of the Supreme Lord Sri Krishna and he greets them imbued with single-minded devotion or Divine Love, thinking that they are His Body inseparable from Him.") (Sk. XI. 2.41).

(१०) शरणागतलक्षणम्—

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।

प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः श्रुदपायोऽनुवासम् ॥ ११।२।४२ ॥

(x) *The criterion of a Surrendered Soul—* ("When a person sits to dine, each morsel of food brings on him three things at a time, viz., satisfaction, nourishment and appeasement of hunger; similarly, when a devotee has really surrendered everything pertaining to himself to Sri Gurudeva and Sri Krishna, he must be imbued with the following three things simultaneously, viz., (1) steadfast attachment for Sri Krishna, (2) actual realisation of the true nature of Sri Krishna, Jiva-Soul, and Maya and their inter-relationship and (3) a corresponding detachment from mundane affinities and relations.") (Sk. XI. 2.42).

(११) इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।

भवन्ति वै भागवतस्य राजंस्ततः तथा परां शान्तिमुपैति साक्षात् ॥११।२।४३॥

(xi) ("O King ! He who serves the Lotus Feet of the Supreme Lord Sri Krishna in this plane unceasingly and uninterruptedly is endowed with the unalloyed devotion, true knowledge of Godhead and a corresponding dispassion from mundane affinities and is then blessed eternally with the highest good or Eternal Bliss in the world.") (Sk. XI. 2.43).

प्र. २ अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् ।

यथा चरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥ ११।२।४४ ॥

Q. II. How many kinds of Bhagavatas (devotees) are there? What are their characteristic features? What is their conduct or what are their rules of life? What are their special symptoms or signs which are endearing to the Supreme Lord? and, What is their real nature? (Sk. XI. 2.44).

उ.

श्रीहवि-(हरि-)स्वाच

त्रिविधा भागवताः ॥ ११।२।४५-५५ ॥

A.: Sri Havi (Hari) replies (Sk. XI 2.45-55): "There are three kinds of Bhagavatas, viz.,

(क) सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।

भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ ११।२।४५ ॥

(A) (He who sees his own Beloved Sri Krishna manifested in everything, animate or inanimate, and every entity manifested in Him and feels a thrill of ecstatic delight everywhere in consequence, is a Mahabhagavata of the highest order.") (Sk. XI. 2.45).

(ख) ईश्वरे तदधीनेषु बालिशेषु द्विपत्सु च ।

प्रेममैत्रीरूपोपेक्षा यः करोति स मध्यमः ॥ ११।२।४६ ॥

(B) ("He who is a Lover of God, is friendly to His devotees, is compassionate to the ignorant, and indifferent to those who are averse to the worship of and envious of Sri Krishna is a Mahabhagavata of middle order.") (Sk. XI. 2.46).

(ग) अर्चायामेव हरये पूजां यः श्रद्धयेहते ।

न तद्भक्तेषु चान्येषु स भक्तः प्राकः स्मृतः ॥ ११।२।४७ ॥

(C) ("He who from conventional faith worships the Holy Image of Sri Vishnu, but has no respect for His devotees or other beings is a Bhagavata of inferior order.") (Sk. XI. 2.47).

(घ) महाभागवतानां तटस्थलक्षणानि ।

(D) The following are the Tatastha (secondary) characteristics of a Mahabhagavata :

(अ) गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति ।

विणोर्मायामिदं पश्यन् स वै भागवतोत्तमः ॥ ११।२।४८ ॥

(a) ("He is a Mahabhagavata whose heart is deeply absorbed in the Supreme Lord Vasudeva, and is neither elated with the likes nor dejected with the dislikes accruing from his sense-percepts of the phenomenal world which he always considers as the creation of His Maya (External Deluding Potency.)" (Sk. XI. 2.48).

(आ) देहेन्द्रियप्राणमनोधियां यो जन्माप्ययश्चुद्ध्यतर्षकृच्छ्रैः ।

संसारधर्मैर्विमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः ॥ ११।२।४९ ॥

(b) ("He is a Mahabhagavata who, by constant remembrance of the Supreme Lord Sri Krishna is not at all infatuated or perturbed by the temporal feature or nature of birth and death of body, appetite of Prana (life-energy), fear of mind, desires of senses and the activities of different physical organs." (Sk. XI. 2.49).

(इ) न कामकर्मबीजानां यस्य चेतसि संभवः ।

वासुदेवैकनिलयः स वै भागवतोत्तमः ॥ ११।२।५० ॥

(c) ("He is a Mahabhagavata of superior order whose heart is completely free from the seed of desires, lust or selfish actions and who has taken absolute shelter in the Lotus Feet of the Supreme Lord Sri Vasudeva (Sri Krishna.)" (Sk. XI. 2.50).

(ई) न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः ।

सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः ॥ ११।२।५१ ॥

(d) ("He is a great Mahabhagavata loved by Sri Krishna, who has no egotism of his physical body either from birth or deed, caste or station in life." (Sk. XI. 2.51).

(उ) न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा ।

सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥ ११।२।५२ ॥

(e) ("He is a Mahabhagavata of superior order who is bereft of any sense of self or non-self as regards wealth and body (although he is cognizant of the distinction between each individual Jiva-soul and between Godhead and Jiva-soul), who looks upon every entity with the devotional eye of a 'Samadarsi' (everything in God and God in everything) and is, therefore, impassioned and self-controlled." (Sk. XI. 2.52).

(ऊ) त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृश्यात् ।

न चलति भगवत्पदारविन्दालुवनिमिषार्धमपि यः स वैष्णवाग्र्यः ॥११२॥५३॥

(f) ("He is the foremost among the Vaishnavas who does not forget even for half a second, even at the attainment of the suzerainty of the three worlds, the Lotus Feet of the Supreme Lord Sri Krishna Who is regarded by him as the nearest and dearest object of his life and Who is scarcely attainable by the gods like Brahma, Siva and others, despite their trouble of search and meditation, or who is worth the trouble of search by the gods that have solely dedicated their lives to Him.") (Sk. XI. 2.53).

(क) भगवत उरविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे ।

हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः ॥११२॥५४॥

(g) ("Just as the heat of the sun is dissipated by the luminous light of the moon, so the suffering of the devotees from the three kinds of afflictions ceases to operate on them when their hearts are illumined with the moonbeams emitting from the Nails of the Holy Feet of the Lord of the Supreme Strides (Vamana-Krishna).") (Sk. XI. 2.54).

(ख) विस्मृजति हृदयं न यस्य साक्षाद्भरिषशाभिहितोऽप्यघौघनाशः ।

प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः ॥११२॥५५॥

(h) ("He is the foremost among the devotees of the Supreme Lord Sri Krishna Whose Holy Name, when uttered with deep absorption, at once destroys all sins, and Who cannot forsake him as His Lotus-Feet remain ever locked-up in his heart by the string of Divine Love.") (Sk. XI. 2.55). This Sloka is the quintessence of all the characteristics of a Mahabhagavata of the highest order and is the expansion of the Sloka Sk. XI. 2.45 in (A) describing the best of a Mahabhagavata.

The three kinds of Bhagavatas may be classified as follows :

(A) Mahabhagavatas of the highest order may be divided into good, better and best classes in proportion to their 'Avesh' (depth of absorption in) and 'Dhruvanusmriti' (deep absorption in constant contemplation on) the Lotus Feet of the Supreme Lord Sri Krishna. (They are the subject-matter of the Slokas described in Sk. XI. 2. Sl. 45 and in Sl. 55). (They are entirely flawless. Their vision is characterised externally, when they visualise their adored Object of worship adumbrated in every entity and every entity in Him ; and internally, when they visualise their adored Object of worship fully manifested with all His Entourage, Pastimes, Qualities, Realms etc., in their flawless heart of hearts. Their vision is entirely Transcendental and is, therefore, beyond the ambit of human understanding). Another characteristic of their vision is that they view things (sentient or

insentient) in relation to their Object of adoration ever manifested in their unalloyed existence—things imbued with loving sentiments from Rati (Dawn of Love) to Mahabhava (Supreme Emotion) rendering loving service to their adored Object and are, therefore, regarded by them as the Objects of His enjoyment. They are so much enraptured with Divine Love that they see their adored Object of worship adumbrated even in an enemy of the Supreme Lord Vishnu; e.g. Uddhava's address to Kamsa as 'Bhoja Kula Pansana'.

(B) Middle-class Mahabhagavatas may be similarly divided into good, better and best classes in proportion to their depth of 'Avesh' and 'Dhruvanusmriti' in Sri Krishna and are characterised by the three distinct classes: (a) A good middle-class Mahabhagavata is the subject-matter of the following Slokas viz., (i) Sk. XI. 2. Sl. 51 describes his transcendence of Varnasram Dharma, his absolute self-surrender, his acceptance of what is conducive and rejection of what is detrimental to his 'Bhajan'; Rati or sprout of Love begins to dawn upon him; he is not yet flawless; (ii) Sk. XI. 2. Sl. 52 describes his 'Samadarsan' or God-vision in every entity and every entity in God-head; though bereft of divided-vision, he is not yet flawless and (iii) Sk. XI. 2. Sl. 48 describes his indifference to the likes and dislikes of his sense-percepts (his external signs) and realisation of the Supreme Godhead pervading and permeating every entity (his internal sign); though blessed with inner vision he is not yet flawless. (b) A better middle-class Mahabhagavata is characterised by his two distinct qualities and is the subject-matter of the following Slokas viz., (i) Sk. XI. 2. Sl. 48 describes his constant remembrance of the Supreme Lord Sri Krishna, his heart is imbued with fresh sprout of Divine Love; though indifferent to temporal features of Nature yet he is not flawless (e.g. Jada Bharat and Narada Goswami's previous birth and (ii) Sk. XI. 2. Sl. 50 describes his 'Avesh' and 'Dhruvanusmriti' (deep absorption in constant contemplation on the Lotus Feet of the Supreme Lord Sri Krishna). (He is, therefore, flawless). (c) The best middle-class Mahabhagavata is characterised by his three distinct qualities and is the subject matter of the following Slokas viz., (i) Sk. XI. 2. Sl. 53 describes that he is endowed with the Sprout of Divine Love and with 'Avesh' and 'Dhruvanusmriti' (deep absorption in constant contemplation on his adored Object of worship) and is, therefore, entirely flawless; (ii) Sk. XI. 2. Sl. 46 describes that he is not only flawless but is endowed with the actual realisation of his intense love and attachment for Sri Krishna and is always saturated with the constant effusion of humility due to his Love-in-separation from Sri Krishna (e.g. Bilwamangal Thakur) and (iii) Sk. XI. 2. Sl. 54 describes that he is entirely flawless, that he is endowed with 'Dhruvanusmriti' and with the actual realisation of Sri Krishna both internally and externally.

(C) *Inferior grades of Bhagavatas may be similarly divided into good, better and best classes according to their reverence for the Holy Image and their services to the devotees of the Lord. They are the subject-matter of the Sloka XI. 2. Sl. 47. (i) A good inferior Bhagavata worships the Holy Image from his traditional faith but has no regard for a true devotee of the Lord or for other beings. (He cannot distinguish between a devotee and a non-devotee). (He is, therefore, called a 'Prakrita Bhakta' inasmuch as he worships the Holy Image with his body and mind and mainly with material ingredients). (He is called a Bhagavata, though inferior to other middle and the highest classes of Bhagavatas, on account of his due regard for the superiority of the worship of the Holy Image of Sri Vishnu to that of other gods). He has begun devotional culture and journey towards the Spiritual Realm, although he is not a true Vaishnava in the real sense but a 'Vaishnavash' (a novice in the incipient stage of Bhakti cult). (ii) A better inferior grade of Bhagavata is one who possesses faith in the sacred Scriptures and his worship of the Holy Image is based on Sastric reasonings; he begins to regard Sri Gurudeva and Vaishnavas as Spiritual Entities and consecrate his serviceful worship to the Holy Image without any fruit in view. He is going gradually to be disconcerned in worldly affinities along with his gradual steps of self-surrender. (iii) (A best inferior grade of Bhagavata otherwise known as the 'Mukhya-Kanishtha' (foremost of inferiors) worships the Holy Image with firm faith based on Sastric reasoning, renders reverential services to Sri Gurudeva and Vaishnavas and is unconcerned in worldly weal and woe, gain or loss). (His self-surrender is gradually on the increase; he has no desire to commit any sinful action or any action forbidden by the Scriptures). (He is nearer to devotional love which is still unmanifest in him). (With the association of the middle and the highest classes of Vaishnavas, if he be wise and fortunate, his march towards the Spiritual Realm of Vaikuntha is ensured).*

Out of the eleven Slokas from Sk. XI. 2.45 to Sk. XI. 2.55, the great Mahabhagavata Havi (Hari) describes the internal characteristics of the highest and the middle classes of Mahabhagavatas in two Slokas, viz., Sk. XI. 2. Sl. 45 and Sk. XI. 2. Sl. 46. In the third Sloka i.e., Sk. XI. 2. Sl. 47, he describes the characteristic of an inferior grade of Bhagavata. In the remaining eight slokas from Sk. XI. 2.48 to Sk. XI. 2.55, he describes the essential characteristics of the highest and the middle-class Mahabhagavatas. Although some of the Mahabhagavatas may be endowed with all or at least two or three of them according to their fitness in proportion to their deep absorption in and incessant contemplation on the Lotus Feet of the Supreme Lord Sri Krishna, the highest class of Mahabhagavatas must be characterised by those qualities which are mentioned in Sk. XI. 2. Sl. 45 and Sl. 55 which is the quintessence of all of them.

- प्र. ३ परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् ।
 मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥ ११।३।१ ॥
- Q. III. What is Vishnu-Maya ? (Sk. XI. 3.1).

उ. श्री अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज ।
 ससर्जोच्चावचान्याद्यः समात्रात्मप्रसिद्धये ॥ ११।३।२ ॥

Sri Antariksha replies (Sk. XI. 3.3-16) : "Vishnu-Maya is that potency of the Primeval Lord Sri Karanodakasayee Maha-Vishnu, the Fountainhead of all Causes, through whose (Mayika) Agency, He created greater as well as smaller worlds by means of His created five great elements (ether, air, fire, water and earth) for the enjoyment or renouncement of the Jivas who are His separated parts or for the liberation of those fallen souls who are the offspring of His External Material Energy known as Maha-Maya." (Sk. XI. 3.3).

एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः ।
 एकधा दशधाऽऽत्मानं विभज्युपते गुणान् ॥ ११।३।३ ॥

"For this reason He dwells as Garbhodakasayee-Vishnu, the Indwelling Paramatma in the 14 worlds created by the five great elements and as Kshirodakasayee-Vishnu, the Indwelling Paramatma or Antaryami-Vishnu in the Jaiva-worlds or Jiva-souls and dividing Himself in elevenfold (mind and ten senses) begins to lord it over the phenomenal world." (Sk. XI. 3.4).

गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः ।
 मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥ ११।३।४ ॥

"That Lord of the eleven senses becomes enthralled in the thralldom of Maya, when he wrongly identifies his created body with his own self and begins to enjoy this phenomenal world by means of the three qualities guided by his misconceived self." (Sk. XI. 3.5).

कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् ।
 तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥
 इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान् ।
 अभूतसंस्तवात् सर्गप्रलयावश्रुतेऽवशः ॥
 धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् ।
 अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥ ११।३।५ ॥

("Thus the Jiva-soul roams in the fourteen worlds as the result of his deeds done through his senses under the influence of his desires of enjoying mood, and suffers endless births and deaths until cata-

clysm takes place), in consequence of his actions done with his enjoying mood, the root-cause of all evils, and when cataclysm begins, the Beginningless Infinite Time forces all actions to their Primeval Cause." (Sk. XI. 3.6-8).

प्र. ४ यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः ।

तरन्त्यङ्गः स्थूलधियो महर्ष इदमुच्यताम् ॥ ११३१७ ॥

Q. IV. How is it possible to cross over this impassable supernatural Maya for those who have not been able to conquer their mind and senses? (Sk. XI. 3.17).

श्रीप्रबुद्ध उवाच

उ. कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।

पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥ ११३१८ ॥

Sri Prabuddha replies (Sk. XI. 3.18-33) : "Male and female under wed-lock perform actions to alleviate their sorrows and miseries and to increase their happiness but the result is quite contrary." (Sk. XI. 3.18).

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।

शाब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् ॥ ११३१९ ॥

("Hence, those who are really seekers after their eternal well-being must take shelter in the Lotus Feet of a bonafide Sat-Guru or a Divine Master Who is well-versed in the Inner Truths of the Vedas and Holy Scriptures as Srimalad Bhagavata and who is also an adept in the confidential loving service of the supreme Lord Sri Krishna, having a complete control over his mind and senses.") (Sk. XI. 3.21).

तत्र भागवतान् धर्मान् शिक्षेद् गुर्वत्मदैवतः ।

अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः ॥ ११३२० ॥

("The Divine Master or the Spiritual Guide is one and the Same with the Supreme Lord Sri Krishna Who is graciously pleased to grant His Own Self to that disciple who considers his Gurudeva as Such as well as the Lord of his own self and hence nearest and dearest to him ; he should learn Bhagavata-Dharma from his Gurudeva by rendering confidential loving service to Him with single-minded devotion.") (Sk. XI. 3. 22).

प्र. ५ कोऽसौ भागवतधर्मः ?

सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु ।

दयां मैत्रीं प्रश्रयं च भूतेष्वद्वा यथोचितम् ॥

शौचं तपस्तिथिं च मौनं स्वाध्यायमार्जवम् ।

ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् ।
 विविक्तचौरवसनं सन्तोषं येन केनचित् ॥
 श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि ।
 मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥
 श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
 जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥
 इष्टं दत्तं तपो जतं वृत्तं यच्चात्मनः प्रियम् ।
 दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम् ॥
 एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् ।
 परिचर्यां चोभयत्र महत्सु नृषु साधुषु ॥
 परस्परानुकथनं पावनं भगवद्यशः ।
 मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः ॥
 स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् ।
 भक्त्या संजातया भक्त्या विभ्रत्युत्पुलकां तनुम् ॥
 कचिद्बुद्धन्त्यच्युतचिन्तया कचिद्भसन्ति नन्दन्ति वदन्त्यलौकिकाः ।
 नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः ॥
 इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।
 नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥ ११।३।२३-३३ ॥

Q. V. Now what is Bhagavata-Dharma? Sri Prabuddha says (Sk. XI. 3.23-33) : "First of all (i) retraction of mind from sense-percepts, (ii) association with Sadhus, (iii) compassion to all beings, (iv) friendship with humility to His devotees, (v) purity, (vi) observance of socio-religious duties, (vii) forgiveness, (viii) not to give way to idle gossips, (ix) study of the Vedas, (x) simplicity, (xi) Brahmacharya, (xii) inoffensiveness, (xiii) 'Samadarsana' (or God-vision in every entity and every entity in Godhead), (xiv) view weal and woe, gain or loss alike, (xv) life in seclusion, (xvi) indifference or non-attachment to worldly things, (xvii) don of rag-cloth, (xviii) contentment with what little one has in his possession, (xix) firm faith in Scriptures like Śrīmad Bhagavata, (xx) not to disparage other Scriptures, (xxi) control of mind, body, words and deeds, (xxii) adherence to truthfulness, (xxiii) quietness of mind, (xxiv) self-restraint, (xxv) hearing, chanting and meditating on the Birth, Deeds and Qualities of the Supreme Lord Sri Krishna of Extraordinary Ability and Capacity, (xxvi) dedicating to His Lotus Feet all that are dear to him, his austerities, his gifts, his mutterings of Mantras, his ways of life as well as his wife, children, wealth, properties, houses, and life-energies, (xxvii) contracting friendship with those whose Lord of life and Soul of their souls is Sri Krishna, (xxviii)

rendering service to the animate and inanimate worlds, especially to those animated beings (*human kind*) who are pious and true devotees of the Supreme Lord Sri Krishna, (xxix) mutual recitals of the soul-purifying Glories of Sri Krishna, (xxx) mutual intercourse, (xxxi) mutual felicity, (xxxii) mutual complacency, (xxxiii) mutual remembrance of and reminding Sri Krishna, the Destroyer of all sins and (xxxiv) *illuminations with horripilation of body due to the ecstasy arising from the performances of Sadhana-Bhakti as well as Bhava-Bhakti or Prema-Bhakti*; (xxxv) the Saints of devotional cult attaining the highest goal of human life becomes self-delighted, sometimes weeping due to Love-in-separation from Sri Krishna, sometimes laughing due to union with Him, *the Source of all joy*, sometimes telling super-human tales, sometimes rejoicing, dancing and singing and sometimes reticent due to the blissful realisation of their hearts' desired Object. Thus absorbed in the Supreme Lord Sri Krishna, a person can easily pass over the impassable ocean of *Maya* by virtue of his pure devotion accruing from learning the Inner Truths of the *Bhagavata-Dharma*." (Sk. XI. 3.23-33).

धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।
 न सिद्धमुखा असुरा मनुष्याः कुतो नु विद्याधरचरणदयः ॥
 स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः ।
 प्रह्लादो जनको भीष्मो बलिवैयासकिर्वयम् ॥
 द्वादशैते विजानीमो धर्मं भागवतं भटाः ।
 गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ॥
 एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः ।
 भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ ६।३।१९-२२ ॥

"Be it remembered that Dharma or true religion descends directly from the Supreme Lord Sri Krishna and is, therefore, incomprehensible even to the sages, the gods, the Siddhas in chief, the demons and mankind, what to speak of heavenly musicians and bards. The following twelve Mahajanas (Absolute-realised souls), viz., Svayambhu (Brahma), Narada, Sambhu (Siva), Kumara (Chatuhsana), Kapila (Son of Devahuti), Svayambhuva Manu, Prahrada, Janaka, Bheeshma, Bali, Sukadeva and Yamaraja himself, are well-versed in the 'Bhagavata-Dharma' which is the most secret, most perfect and almost unintelligible to other human beings and the realisation of which is the attainment of the Lotus Feet (Supreme Bliss) of the Supreme Lord Sri Krishna. (Hence, the chanting of the Holy Names of the Supreme Lord Sri Krishna is Bhakti-Yoga or cult of devotion which has been irrefutably ascertained as the Supreme Religion (Bhagavata Dharma) of the people in this world.)" (Sk. VI. 3.19-22).

प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्वत माययालम् ।

त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि गुज्यमानः ॥ ११३।२५॥

("It should also be remembered that the knowers of the truths of this mundane world such as *Manu*, *Yajnavalkya*, *Parasara* and others are not *Mahajanas* (Saints that have realised Godhead), because, their intellect was sadly bewildered by the influence of *Maya*, the deluding Potency of the Lord. The honeyed flowery words of the three Vedas have stultified their mental calibre to such an extent that it is exceedingly entangled in the shackles of fruitive actions from which neither they nor their followers can extricate themselves.") (Sk. VI. 3.25).

प्र. ६ नारायणाभिधानस्य ब्रह्मणः परमात्मनः ।

निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥ ११।३।३४ ॥

Q. VI. What is meant by *Brahman*? (Sk. XI. 3.34).

श्रीपिप्पलायन उवाच

उ. स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।

देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदवेहि परं नरेन्द्र ॥

११।३।३५ ॥

Sri Pippalayana replies (Sk. XI. 3.35-40): "The Supreme Lord Vasudeva-Narayana Who is Himself Causeless is the Cause of creation, sustenance and destruction of this universe. He eternally exists as the Self-Conscious 'Turiya' (Unchangeable and Transcendental) Entity in dream, awakenment and profound sleep. He is All-pervading and All-permeating. It is He Who instils spirit into body, senses, life and mind. Know Him to be the Supreme Being Para-Brahman." (Sk. XI. 3.35).

नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।

शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यद्वत्ते न निषेधसिद्धिः ॥

सत्त्वं रजस्तम इति त्रिवृदेकमादौ सूत्रं महानहमिति प्रवदन्ति जीवम् ।

ज्ञानक्रियार्थफलरूपतयोरुशक्ति ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥

नात्मा जजान न मरिष्यति नैधत्तेऽसौ न क्षीयते सवनविद् व्यभिचारिणां हि ।

सर्वत्र शश्वदनपायुपलब्धिमात्रं प्राणो यथेन्द्रियवलेन विकल्पितं सत् ॥

११।३।३६-३८ ॥

"Just as the sparks cannot burn the fire itself, so mind, words, eyes, intelligence, senses and 'pranas' (vital energies) are quite incompetent to realise Him, Who is Himself the definite Reality and unable to define Him, all attempts of non-differentiation end in void;

words cannot express this Brahman directly but indirectly declare 'Brahman is this-not' and 'Brahman is that-not'. All actions and their causes manifest themselves as Brahman, since Brahman, the Lord of all Potencies, is the Prime Cause of all causes. He is the Beginning, He is the Middle and He is the End of this universe. He has no Birth, no Death, no Growth, nor Decay as He is the Unchangeable Witness of all beings liable to births and deaths." (Sk. XI. 3.36-38).

प्र. ७ कर्मयोगं वदत नः पुरुषो येन संस्कृतः ।
विश्वेहाणु कर्माणि नैष्कर्म्यं विन्दते परम् ॥ ११।३।४१ ॥

Q. VII. What is Karma? (Sk. XI. 3.41).

आविर्होत्र उवाच

उ. कर्मकर्मविकर्मैति वेदवादो हि लौकिकः ।
वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥
परोक्षवादो वेदोऽयं बालानामनुशासनम् ।
कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥
नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः ।
विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥
वेदोक्तमेव कुर्वाणो निःसङ्गोऽर्पितमीश्वरे ।
नैष्कर्म्या लभते सिद्धिं रोचनार्था फलश्रुतिः ॥ ११।३।४३-४६ ॥
य आशु हृदयग्रन्थि निर्जिहीषुः परात्मनः ।
विधिनोपचरेद् देवं तन्त्रोक्तेन च केशवम् ॥
लब्धानुग्रह आचार्यात् तेन सन्दर्शितागमः ।
महापुरुषमभ्यर्च्यैन्मूर्त्याभिमतयाऽऽत्मनः ॥ ११।३।४७-४८ ॥
आत्मानं तन्मयं ध्यायन्मूर्तिं सम्पूजयेद्दरेः ।
शेषामाधाय शिरसि स्वधाम्न्युद्वास्य सत्कृतम् ॥ ११।३।५२ ॥

Sri Avirhotra replies (Sk. XI. 3.43-55): "The Vedas (and not the mortals) declare three kinds of actions, viz., 'Karma' (that which is enjoined in the Scriptures), 'Akarma' (that which is forbidden by the Scriptures) and 'Vikarma' (that which is omission of duties). The Vedas have derived their origin from Godhead; hence they are Super-human Revelations of God which are bewildering even to the sages. Just as children are tempted by sweets to swallow medicine only to cure the disease, so these imperceptible Vedas prescribe socio-religious duties only for Final Beatitude (Salvation); but those ignorant persons who have not controlled their senses and do not follow the injunctions and prohibitions laid down in the Scriptures, are liable to be entangled in the meshes of repeated births and deaths, due to their negligence in observing those injunctions and prohibitions. Just

as temptations of sweets are meant for the sole object of curing the disease, so fruitive actions as declared in the Vedas are meant for creating 'Ruchi' or relish for action. (When actions are dedicated to the Supreme Lord for the sole object of His satisfaction without seeking any fruit thereof, they are called 'Nishkama Karma' or 'Arop-Siddha-Bhakti' that culminates in 'Siddhi' or perfection.)" (Sk. XI. 3.43-46). ("He who is willing to cut off the bonds of false egotism must worship the Blessed Lord Kesava (Mahapurusha Garbhodakasayee-Vishnu or Mahapurusha Karanarnavasayee-Vishnu) in accordance with the Vedic or Tantrik Mantras and regulations. Having been initiated by the 'Acharya' and following the regular process of worship as instructed by Him, a disciple must worship the Mahapurusha, the Blessed Lord Garbhodakasayee-Vishnu in the Holy Image as revealed to him according to his own free choice.") (Sk. XI. 3.47-48). "Quite absorbed in that Divinity the disciple must worship the Holy Image with necessary ingredients and holding the remains of offering made to the Deity on his head finish his worship restoring the Image to His Throne." (Sk. XI. 3.54).

प्र. ८ यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः ।

चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥ ११।४।१ ॥

Q. VIII. What are the Leelas of the Descents of the Supreme Lord Vasudeva? (Sk. XI. 4.1).

श्रीद्रुमिल उवाच

(१) यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।

रजांसि भूमेर्गणयेत् कथञ्चित् कालेन नैवाखिलशक्तिधाम्नः ॥

भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।

स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥

यत्काय एष भुवनत्रयसंनिवेशो यस्येन्द्रियैस्तनुभृतामुभयेन्द्रियाणि ।

ज्ञानं स्वतः श्वसनतो बलमोज ईहा सत्त्वादिभिः स्थितिलयोद्भव आदिकर्ता ॥

११।४।२-४ ॥

Sri Drumila replies (Sk. XI. 4.2-23): (1) "He who wishes to count the Infinite Qualities of the Infinite Sri Anantadeva is not far-sighted but imprudent; the dusts of earth can be counted in many long years but the immaculate Qualities and Deeds of the Supreme Lord Sri Vasudeva, the Repository of all Potencies, cannot be calculated or catalogued. When the Primeval Lord Narayana created this universe by means of the great five elements through the agency of His 'Mahamaya' (Cosmic Potency) and entered into it as the Antaryami-Paramatma of Brahmanda, He is designated as Purushavatara. (1) There are three Purushavatara: (a) The first Purushavatara Karanodakasayee-Vishnu is the Progenitor of Mahat-Tattva (Intelligence)

through the Glance on His Maya-Prakriti. He is the Prayojakakarta (the Lord that employs or instigates) as the Antaryami-Paramatma of Prakriti and is the Controller of all Jivas that are known as Prayojakarta (the agents employed or employable). (b) The Second Purushavatara Garbhodakasayee-Vishnu is the Antaryami-Paramatma of this universe, who is the Stimulator of the Potency of knowledge and action of all Jiva-souls collectively and individually from whose pores of hair Brahma and other lords of the mundane worlds appear and remain alive till the duration of His one Exhalation (Vide Brahma Samhita 48). (c) The Third Purushavatara Kshirodakasayee-Vishnu is the Antaryami-Paramatma of all Jiva-souls. The Majestic Manifestation of Sri Krishna is Sri Narayana, the Lord of Vaikuntha, whose Svamsa or Subjective Portion is (i) Karanodakasayee-Vishnu, the Prime Cause of all Causes, Whose Subjective Portion is (ii) Garbhodakasayee-Vishnu, from whose Navel-Pit Brahma derives his origin and whose Subjective Portion is (iii) Kshirodakasayee-Vishnu. (Hence, the Subjective Personality of the above Three Purushavataras is on a level with the Supreme Lord Sri Krishna, the Fountainhead of all His Descents or Avatars.)" (Sk. XI. 4.2-4).

(२) आदावभूच्छतधृती रजसास्य सर्गे विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।

रुद्रेऽप्ययाय तमसा पुंशः स आद्य इत्युद्भवस्थितिलयाः सततं प्रजासु ॥

११।४।५ ॥

(2) There are three Gunavataras viz., (a) Brahma (Satadhriti), the creator of the fourteen worlds through the agency of the mundane manifestive quality of Rajah or activity and who receives his power for the regulation of the mundane worlds from the Supreme Lord Sri Vishnu, just as loadstone receives its power of burning from the light of the sun (Vide Brahma-Samhita, Sl. 49), (b) Vishnu, the Lord of all Yajnas and the Sustainer of all Brahmins known as 'Brahmanya Deva' preserves the world through the manifestive quality of Sattva or existence. Just as light of one candle is the same in its quality with the light of other candles, so Maha-Vishnu Vasudeva-Narayana exhibits himself equally in all His Manifestations (Vide Brahma-Samhita, Sl. 46) and (c) Rudra, the lord of destruction through the manifestive quality of Tamah or darkness. (Just as milk is metamorphosed into curd by the action of acids but yet the curd is neither the same as nor different from its source, viz., milk, so the state of Sambhu or Rudra is a transformation of the Supreme Lord Sri Vishnu for the performance of the work of destruction.) (Vide Brahma-Samhita, Sl. 45). The relations between the Jiva-soul and the mundane worlds are distinctly mentioned and hence ascertained in the descriptions of the three Gunavataras and Purushavataras Who are designated as Svamsas of the Supreme Lord Sri Vasudeva. (Sk. XI. 4.5).

(३) चक्रं च दिक्ष्वविहतं दशसु स्वतेजो मन्वन्तरेषु मनुवंशधरो विभर्ति ।

दुष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं सत्ये त्रिपृष्ठ उशतीं प्रथयंश्चरित्रैः ॥

२।७।२० ॥

(3) The Supreme Lord Sri Vishnu in Manvantaravatara protected the descendants of Manu, extended His unimpeded Splendour and Might even in Satyaloka, the upper region of the three worlds and killed the demoniac princes by means of His Sudarsan-Chakra (Divine Disc). (Sk. II. 7.20).

(४) धर्मस्य दक्षदुहितर्यजनिष्ठ मूर्त्यां नारायण नरकषिप्रवरः प्रशान्तः ।

नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥

इन्द्रो विशङ्क्य मम धाम जिघृक्षतीति कामं न्ययुङ्क्त सगणं स वदर्युपाख्यम् ।

गत्वाप्सरोमणवसन्तसुमन्दवातैः स्त्रीप्रेक्षणेपुभिरविध्यदतन्महिम्नः ॥

विज्ञाय शक्रकृतमक्रममादिदेवः प्राह प्रहस्य गतविस्मय एजमानान् ।

मा भैष्ट भो मदन मारुत देववध्वो गृहीत नो बलिमशून्यमिमं कुरुध्वम् ॥

इत्थं ब्रुवत्यभयदे नरदेव देवाः सत्रीडनम्रशिरसः सघृणं तमूचुः ।

नैतद् विभो त्वयि परेऽविकृते विचित्रं स्वारामधीरनिकरानतपादपङ्के ॥

त्वां सेवतां सुरकृता बहवोऽन्तरायाः स्वौको विलङ्घ्य परमं व्रजतां पदं ते ।

नान्यस्य बर्हिषि बलीन्ददतः स्वभागान् धत्ते पदं त्वमविता यदि विघ्नमूर्ध्नि ॥

क्षुत्तृत्त्रिकालगुणमारुतजैह्वयशैदन्यानस्मानपारजलधीनतितीर्य केचित् ।

क्रोधस्य यान्ति विफलस्य वशं पदे गोर्मज्जन्ति दुश्चरतपश्च वृथोत्सृजन्ति ॥

इति प्रगृणतां तेषां स्त्रियोऽत्यद्भुतदर्शनाः ।

दर्शयामास शुश्रूषां स्वर्चिताः कुर्वतीर्विभुः ॥

ते देवानुचरा दृष्ट्वा स्त्रियः श्रीरिव रूपिणीः ।

गन्धेन मुमुहुस्तासां रूपौदार्यहतश्रियः ॥

तानाह देवदेवेशः प्रणतान् प्रहसन्निव ।

आसामेकतमां वृद्ध्वं सवर्णां स्वर्गभूषणाम् ॥

ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः ।

उर्वशीमप्सरःश्रेष्ठां पुरस्कृत्य दिवं ययुः ॥

इन्द्रायानम्य सदसि शृण्वतां त्रिदिवौकसाम् ।

ऊचुर्नारायणबलं शक्रस्तत्रास विस्मितः ॥ ११।४।६-१६ ॥

(4) The Supreme sage Nara-Narayanavatara born of Dharma and Murti, daughter of Daksha, baffled all attempts of Indra with all his seductive paraphernalia sent to allure Him from His devotional austerities (Vide Bhag. Sk. X. 2.33). On the other hand, He graced Indra with the most precious gift of Urvasi, the crest-jewel of celestial nymphs, created out of His Yogavibhuti (power derived from abstract meditation). (Sk. XI. 4.6-16).

(५-९) हंसस्वरूप्यवददच्युत आत्मयोगं दत्तः कुमार ऋषभो भगवान् पिता नः ।

विष्णुः शिवाय जगतां कलयावतीर्णस्तेनाहता मधुभिदा श्रुतयो हयास्ये ॥

११।४।१७ ॥

(5) Sri Hansavatara instructed Bhakti-Yoga to Sri Narada Goswami.

(6) Sri Dattatreyaavatara taught the Princes Yadu and Haihaya and others the Yoga-vibhuti of elevation and salvation.

(7) The Kumara or Sri Chatuhsanavatara taught the munis the Supreme Principles of souls and Over-soul.

(8) Sri Rishabhavatara, the father of Nava or nine Jogindras, taught the principle of Paramahansa to his disciples.

(9) Sri Hayagrivavatara rescued the Self-revealed Vedas from Patala by killing the demons Madhu and Kaitabha.

(१०-१३) गुप्तोऽप्यथे मनुर्गिलौषधयश्च मात्स्ये क्रौडि हतो दितिज उद्धरताम्भसः क्षमाम् ।

कौर्मै धृतोऽद्रिस्मृतोऽमथने स्वपृष्ठे ग्राहात् प्रपन्नमिमराजमुञ्चदार्तम् ॥

११।४।१८ ॥

(10) Sri Matsyavatara preserved Manu named Satyavrata and the mother Earth with all the seeds of herbs and shrubs from cataclysm.

(11) Sri Varahavatara rescued the mother Earth from her watery grave by killing the demon Hiranyaksha.

(12) Sri Kurmavatara upheld the Mandara hill on His Back during the churning of the ocean by the gods and the demons for the purpose of bringing forth Nectar with the help of Sri Anantadeva or Vasuki as the Rope.

(13) The Avatara named as Sri Yajneswara Hari delivered Sri Gajendra (the chief Tusker) from the terrible grip of the crocodile.

(१४) जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥ ११।४।१९ ॥

(14) Sri Nrisimhavatara killed the demon Hiranyakasipu, brother of the demon Hiranyaksha, in order to protect the Sadhus like Sri Prahrad Maharaj from the tyrannical oppressions of the demons.

(१५) देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलामिः ।

भूत्वाथ वामन इमामहरद् बलेः क्षमां याञ्जाच्छलेन समदाददितेः सुतेभ्यः ॥

११।४।२० ॥

(15) Sri Vamanavatara rescued the suzerainty of the three worlds from Bali Maharaj on pretext of begging three pieces of land as would cover His Divine three Strides, and offered it to the gods in heaven of which they were deprived by him (Bali).

- (१६) जज्ञे च कर्दमगृहे द्विज देवहृत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।
ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपदे ॥

२।७।३ ॥

(16) Sri Kapilavatara instructed the Doctrine of Bhakti-Yoga to His mother Devahuti and is known as the Founder of the Spiritual Samkhya Yoga.

- (१७) विद्वः सपत्न्युदितपत्रिभिरन्ति राज्ञो वालोऽपि सन्नुपगतस्तपसे वनानि ।
तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात्

॥ २।७।८ ॥

(17) Sri Prsnigarbhavatara bestowed Dhruvaloka upon Sri Dhruva Maharaj out of His Infinite Kindness despite young Dhruva's severe austerities in quest of kingly throne.

- (१८) जातो रुचेरजनयत् सुयमान् सुयज्ञ आकूतिसुनुरमरानथ दक्षिणायाम् ।
लोकत्रयस्य महतीरहरद्यदार्तिं स्वायंभुवेन मनुना हरिरित्यनूक्तः ॥ २।७।९ ॥

(18) Sri Suyajnavatara born of Prajapati Ruchi and Akuti, daughter of Svayambhuva Manu, married Dakshina and got the gods Sushamas as His sons. He was also named Hari by Svayambhuva Manu, His grandfather.

- (१९) धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुर्जानं हज आशु हन्ति ।
यज्ञे च भागममृतायुरवावरुन्ध आयुश्च वेदमनुशास्यवतीर्थं लोके ॥

२।७।११ ॥

(19) The Avatara named Sri Dhanvantari followed by Mohini founded the Ayurveda Scripture (the Science of Medicine), a branch of the Atharva Veda according to Susruta, the successor of Dhanvantari. He also rescued sacrificial remains known as nectar seized by the demons, and cured many fatal diseases by discovering infallible specific medicines.

- (२०) यद्वेनमुत्पथगतं द्विजवाक्यवज्रविप्लुष्टपौरुषभगं निरये पतन्तम् ।
त्रात्वार्थितो जगति पुत्रपदं च लेभे दुग्धा वसूनि वसुधा सकलानि येन ॥

२।७।१२ ॥

(20) The Avatara named Sri Prithu born of atheist Vena who was done to death by the terrible curse of the Brahmins. The Lord Prithu saved His father Vena from dreary hell and thus rendered significant his sonhood.

- (२१-२२) निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो रामस्तु हैहयकुलाप्ययभार्गवाग्निः ।
सोऽर्ध्वं बबन्ध दशवक्त्रमहन् सलङ्कं सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥

११।४।२१

(21) Sri Parasuramavatara extirpated twentyone times the Kshatriyas, the haters and oppressors of Brahmins from the face of the Earth by His terrible sharp-edged axe.

(22) Sri Ramavatara born of Dasaratha and Kausalya in Ayodhya in the Ikshvaku clan went to Dandakaranya in exile with His Consort Sri Sita Devi and His brother Sri Laksmana and killed Ravana, the demon king of Lanka, as he had stolen His Consort from that forest.

(२३) कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो वत दूरपारः ।

आविर्हितस्त्वनुयुगं स हि सत्यवत्यां वेदद्रुमं विटपशो विभजिष्यति स्म ॥

२।७।३६ ॥

(23) Sri Vyasavatara born of Parasara and Satyavati, known as Krishna-Dvaipayana Vedavyasa who amplified the Vedas in different branches of learning for the eternal good of the people of this world who are quite ignorant of the meanings and teachings of the Vedas.

(२४-२५) भूमेः सुरेतरवरूथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णकेशः ।
 जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ॥
 तोकेन जीवहरणं यदुलूकिकायास्त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।
 यद्विज्ञतान्तरगतेन दिविस्पृशोर्वा उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम् ॥
 यद्वै व्रजे व्रजपशून् विपतोयपीतान् पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।
 तच्छुद्धयेऽतिविषवीर्यविलोलजिह्वमुच्चाटयिष्यदुरगं विहरन् हृदिन्याम् ॥
 तत्कर्म दिव्यमिव यन्निशि निःशयानं दावाग्निना शुचिवने परिदह्यमाने ।
 उन्नेष्यति व्रजमतोऽवसितान्तकालं नेत्रे पिधाय्य सवलोऽनधिगम्यवीर्यः ॥
 गृह्णीत यद्यदुपबन्धममुष्य माता शुल्वं सुतस्य न तु तत्तदमुष्य माति ।
 यज्जृम्भतोऽस्य वदने भुवनानि गोपी संवीक्ष्य शङ्कितमना प्रतिबोधिताऽऽसीत् ॥
 नन्दं च मोक्षयति भयाद् वरुणस्य पाशाद् गोपान् विलेपु पिहितान्मयसूनुना च ।
 अहयापृतं निशि शयानमतिश्रमेण लोके विकुण्ठ उपनेष्यति गोकुलं स्म ॥
 गोपैर्मखे प्रतिहते व्रजविप्रुवाय देवेऽभिवर्षति पशून् कृपया रिरक्षुः ।
 धर्तोंच्छिलीन्ध्रमिव सप्त दिनानि सप्तवर्षो महीध्रमनघैककरे सलीलम् ॥
 क्रीडन् वने निशि निशाकररश्मिगौर्यां रासोन्मुखः कलपदायतमूर्च्छितेन ।
 उद्दीपितस्मररुजां व्रजभृङ्गधूनां हर्तुर्हरिष्यति शिरो धनदानुगस्य ॥
 ये च प्रलम्बखरदुर्गकेश्यरिष्टमल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः ।
 अन्ये च शाल्वकपिवल्लवदन्तवक्रसप्तोक्षशम्बरविदूरथरुक्मिमुख्याः ॥
 ये वा मृधे समितिशालिन आत्तचापाः काम्बोजमत्स्यकुरुकैकयसृञ्जयाद्याः ।
 यास्यन्त्यदर्शनमलं बलभीमपार्थव्याजाह्वयेन हरिणा निलयं तदीयम् ॥

२।७।२६-३५ ॥

(24) *Sri Balaramavatara* (born of Vasudeva and Rohini) and (25) *Sri Krishnavatara* (born of Vasudeva and Devaki) killed almost all the Kshatriya Princes of demoniac characters such as Kamsa, Sisupala, Dantavakra, Paundra, Salva, Banasura, Kalayavana etc., in order to relieve Mother Earth from the sinful burdens and against their tyrannical oppressions. The Supreme Lord Sri Krishna, the Fountainhead of all, manifests Himself at the end of Dvapara Yuga of twenty-eight-four-Yugas in Vaivasvata Manvantara when Kalpa begins during the day time of Brahma. The Leelas of Sri Krishna are of two kinds, viz., (i) *Eternal* and (ii) *Causal*, viz., (i) He enacts His Leela in Goloka and is divided into eight distinct periods for His eternal loving devotees; (ii) His Causal Leela, the indirect reflection of His Eternal Goloka Leela, is enacted in Gokula-Vrindavana, Mathura and Dvaraka and is indispensable for the 'Sadhakas' who are aspirant after 'Vraja-bhajan'. The Sadhakas must be bereft of the obstacles that stand in the way of their Vraja-bhajan by invoking the causeless Grace of Sri Krishna and Sri Balarama. His 'Naimittik' (causal) Leelas are as follows: (1) His killing of Putana. Putana is the veritable embodiment of hypocrisy. She represents pseudo-Gurus and pseudo-Sadhus who are advocates of enjoyment and renunciation. Baby Krishna kills this witch in order to preserve the neophyte of devotional love from the hands of pseudo-Gurus or pseudo-Sadhus. (2) His Breaking of Cart which represents bearing the burdens of superstition, inertness and pride in high lineage, wealth and erudition. Baby Krishna kills this burden of superstition etc., for the good of the neophyte, out of His Infinite Grace. (3) His killing of Trinavartasura which represents pedantry, logomachy in consequence, dry reasonings, false logic and the company of those who resort to such practices. Baby Krishna kills this obstacle of Vraja-bhajan being graciously pleased with the humility of the neophyte. (4) The uprooting of the couple of Yamalarjuna trees which represent egotism born of wealth, consorting with women, drinking, lasciviousness of tongue, slaughter of animals, unkindness and shamelessness. Baby Krishna kills this egotism out of His causeless Grace to enable the neophyte to march in his spiritual progress. (5) His killing of Vatsasura which represents wickedness and submission to the false reasonings of fallen souls due to childish temptations. Balakrishna kills this evil out of compassion for the neophyte. (6) His killing of the demon Baka which represents crookedness, fraudulence, deceitfulness and such like villainy. Child Krishna kills this knave for the good of the neophyte. (7) His killing of Aghasura which represents offensiveness to animals, maliciousness, tyranny over others and such like mischiefs which is one of the offences against the Holy Name. Child Krishna kills this enemy of Krishna-bhajan for the good of the neophyte. (8) His delusion of Brahma which represents scepticism as the result

of undue attachment for Karma, Jnana, Tapa, Yoga etc., and disgrace to Divine Sweetness and Loveliness due to lordliness. *Boy Krishna dispels such illusion from the minds of His neophyte worshippers.* (9) *His killing of Dhenukasura or Gardhavasura* which represents dull-wit, want of good sense or keen intellect, blindness due to ignorance, opposition to real knowledge of self, ignorance of the real nature of Holy Name, of the object of worship and of one's own self and cherishing the burdens of evil superstition due to *Avidya* or *nescience*. *Boy Krishna kills this demon out of Mercy for the neophyte.* (10) *His subduing of Kaliya*, the venomous serpent king who represents crookedness, ferocity, cruelty or unkindness, and false egotism. *Boy Krishna subdues this venomous egotism for the good of His neophyte.* (11) *His extinguishment of the forest-fire* which represents sectarian quarrelling, hatred, malice against other gods and warring discord. *Boy Krishna wipes out this self-killing fire out of Mercy for the neophyte.* (12) *His killing of Pralambasura* which represents profligacy, avarice, self-praise, hankering after name and fame, wealth, women, worldliness, vain-glory and egotism. *This is also one of the offences against the Holy Name.* The neophyte must kill this terrible demon by the *Causeless Mercy of Baladeva who manifests Himself as Sri Gurudeva.* (13) *His swallowing of forest-fire* which represents tyranny and oppression over true religion and its preachers due to atheistic temperament. *Boy Krishna quells this tyrannical oppression from the mind of His neophyte.* (14) *The Yajnik-Brahmins* who are indifferent to Krishna-worship due to their egotism for Varnasram-Dharma and mundane amelioration or activities. *A neophyte in Krishna-worship must abandon this egotism of Varnasram-Dharma and Karma-Kanda.* (15) *His prohibition of the worship of Indra* which signifies abandonment of *Henotheism* or *Polytheism* or *Oneness with Brahman*, and is indispensably necessary for a neophyte of Krishna-bhajan. (16) *His deliverance of Nanda from the grip of the Water-God, Varuna*, which represents the false notion that taking recourse to intoxicants such as smoking, drinking, etc., adds impetus to Hari-bhajan, which is opposed to Krishna-worship. (17) *His deliverance of Nanda from being swallowed up by the terrible serpent of Impersonal Monism.* A neophyte in Krishna-bhajan must shun the company of *Mayavadis* (illusionists). (18) *His killing of Sankhachuda*, the demon representing hankering after consorting with women and name and fame and His deliverance of the *Spiritual Gem of Holy Name* from the terrible grip of the demon. (19) *His killing of Aristasura or Vrishabhasura*, the bull-demon which represents disregard or disgrace of Bhakti under the false egotism of pseudo-religion. *Sri Krishna kills this demon for the benefit of the neophyte.* (20) *His killing of the demon Keshi or Ghotakasura*, which represents vain egotism of superior devoteeship and Acharyaship, of lordliness and

mundane wealth and prosperity. A neophyte of Krishna-bhajan must be bereft of this kind of egotism. (21) *His killing of Vyomasura, which represents pseudo-devotee, thief, robbers, etc., in the garb of Bhakti or devotion. A neophyte must shun the company of such false devotees. (22) His purification of waters of Yamuna from the poison of Kaliya, the serpent-king. A neophyte must avoid shedding hypocritical tears in the garb of a pseudo-Vaishnava. Sri Krishna purifies the heart of a devotee when he sheds tears of love for Him. He who is desirous of worshipping Sri Krishna, the Spiritual Eros of Vrindavana, under the guidance of a Vrajavasi, must shun, by all means, the above mentioned impediments that stand in the way of his Vrajabhajan, by the causeless Grace of Sri Krishna and His Divine Manifestations Baladeva or Sri Gurudeva. The Supreme Lord Sri Krishna attracts the hearts of all the people by His Most Beautiful and Spul-enchanting Human Form as well as by His Soul-Charming Qualities and extraordinary wonderful Deeds in His Realms (Vrindavana, Mathura and Dwaraka) which attract his five-fold Servitors in five-fold 'Rasas', unknown to and unknowable by even gods like Brahma and Siva, not to speak of others.*

(26) *Sri Buddhavatara deludes the intelligence of the demons for their killing people lured into their meshes of anti-Vedic cults and propagates atheistic doctrines under the garb of non-violence or inoffensiveness.*

(27) *The Avatara named Sri Kalki, born of the Brahmin Vishnuyasa in the village of Sambhal would kill all the Yavana and Sudra princes due to their whole-sale atheistic temperament at the end of Kali-Yuga when there would be a dearth of Sri Harinama Samkeertana as well as total dissolution of Varnasram-Dharma from the face of the globe and thus Kali would be severely punished by the Supreme Lord descended as Kalki. (Sk. XI. 4.5-23).**

य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।

कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥

भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजहे भृङ्गवद् वेदसारम् ।

अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥

११।२९।४८-४९ ॥

He who drinks with unflinching devotion a little of the nectar of Transcendental Knowledge churned by the Supreme Lord Sri Krishna Whose Lotus Feet are worshipped by the Lords of Yogas, from the Ocean of Eternal Bliss and distributed to His most beloved Devotee (Sri Uddhava) not only delivers himself but also the whole

* For complete reference of these Descents of the Supreme Lord, Vide Sk. II. Ch. 7.

world from the bondage of Maya by his holy association. I offer my most humble greetings to the Feet of the Primeval Lord Sri Krishna, the source of all the Vedas, Who made His faithful devotees drink deep the quintessent nectar of the Vedas full of Transcendental Knowledge and Love, churned from the Ocean of Eternal Bliss, in order to destroy the fear of worldliness from the minds of the people, like a bee that gathers honey from flower to flower." (Sk. XI. 29.48, 49).

प्र. ९ भगवन्तं हरिं प्रायो न भजन्त्यात्मचित्तमाः ।

तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥ ११।५।१ ॥

Q. IX. What is the Ultimate Fate of 'Abhaktas' or men of non-devotional aptitude? (Sk. XI. 5.1).

उ.

श्रीचमल उवाच

मुखवाहुरुपादेश्यः पुरुषस्याश्रमैः सह ।

चत्वारो जङ्घिरे वर्णा गुणैर्विप्रादयः पृथक् ॥

य एषां पुरुषं साक्षादात्मप्रभवमीश्वरम् ।

न भजन्त्यवजानन्ति स्थानाद् भ्रष्टा पतन्त्यधः ॥

दूरेहरिकथाः केचिद् दूरेचाच्युतकीर्तनाः ।

स्त्रियः शूद्रादयश्चैव तेऽनुकम्पया भवादृशाम् ॥

विप्रो राजन्यवैश्यौ च हरेः प्राप्ताः पदान्तिकम् ।

श्रौतेन जन्मनाथापि मुह्यन्त्यास्त्रायवादिनः ॥

कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः ।

वदन्ति चाटुकान् मूढा यया माध्या गिरोत्सुकाः ॥

रजसा घोरसङ्कल्पाः कामुका अहिमन्यवः ।

दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ॥

वदन्ति तेऽन्योन्यमुपासितस्त्रियो गृहेषु मैथुन्यपरेषु चाशिपः ।

यजन्त्यसृष्टान्नविधानदक्षिणं वृत्त्यै परं घ्नन्ति पशुतद्विदः ॥

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।

जातस्मयेनान्धधियः सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः ॥

सर्वेषु शश्वत्तनुभृत्स्ववस्थितं यथा खमात्मानमभीष्टमीश्वरम् ।

वेदोपगीतं च न शृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया ॥

लोके व्यवयामिवमद्यसेवा नित्यास्तु जन्तोर्न हि तत्र चोदना ।

व्यवस्थितिस्तेषु विवाहयज्ञसुराग्रहैरासु निवृत्तिरिष्टा ॥

धनं च धर्मैकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।

गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥

यद् घ्राणभक्षो विहितः सुरायास्तथा पशोरात्मनं न हिंसा ।
 एवं व्यवायः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मम् ॥
 ये त्वनेवंविदोऽसन्तः स्तब्धाः सदभिमानिनः ।
 पशून् द्रुहन्ति विस्रब्धाः प्रेत्य खादन्ति ते च तान् ॥
 द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम् ।
 मृतके सानुवन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः ॥ ११।५।२-१५ ॥

Sri Chamasa replies (Sk. XI. 5.2-18): "The four Varnas (castes) such as Brahmin, Kshatriya, Vaisya and Sudra along with the four Asramas (stations in life) such as Brahmacharya, Garhasthya, Vanaprastha and Sannyasa sprang up from the Mouth, Arms, Thighs and Feet and from the Heart, Hip and Loins, Breast and Head of the Primeval Purusha, respectively, according to their distinctive qualifications, occupations, proclivity of enjoyment or renunciation, respectively. Those who do not worship such Supreme Being but rather show disrespect to Him who is Self-Born, are destined to fall off from their social status and are hurled down to be born again in the lower scale of creation." (Sk. XI. 5.2-3). "Among them, women-folk and the Sudras are the objects of compassion of the saints due to their keeping themselves aloof from hearing and chanting the Holy Names of Sri Krishna." "The other three Varnas are infatuated by the honeyed flowery words of the Vedic Karma-Kandas; and being pedantic become abject flatterers of minor gods for fruits of their actions and prone to disparage the devotees of the Lord, puffed up with pride in their wealth, erudition and lineage." The primary object of the Vedas is abstention from fruitive action at times enjoined for creating relish for action. Wealth is meant for the service of the Supreme Lord and His devotees and not for the gratification of sexual enjoyment. Marriage custom is a sacred institution intended solely for the restraint of carnal appetites with the safe-guards of procreating children of God at proper times and not indulgence in promiscuous sexual gratification. Slaughtering of animals is diametrically opposite to the godly feeling of kindness to animals. Those who kill animals are to be killed by them in their next birth. He who cannot restore life-energy has no right to kill another living being. Life is dear to every being from the highest to the lowest scale of creation. God dwells as 'Paramatma' in every individual soul; so he who kills an embodied soul incurs great displeasure of God. Hence, those atheists or 'Dehatmavadis' are the offsprings of Kali and are, therefore, given to the irreligious and sinful practice of gambling, intoxicants, illegal consorting with women, slaughter of animals and abuse of wealth—the five dwelling places of Kali." (Sk. I. 17.38, 39). "Those who are excessively attached to the fleshy tabernacles of their near and dear friends and relatives that are as good as living

dead, are prone to be spiteful and envious of other creatures of God due to their aversion to worship the Supreme Lord Sri Vishnu, the Antaryami-Paramatma of every individual soul. They are, therefore, doomed to perdition." (Sk. XI. 5.4-15).

प्र. १० कस्मिन् काले स भगवान् किंवर्णः कीदृशो नृभिः ।
नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ॥ ११।५।१९ ॥

Q. X. In what age, what colour, what Form, what Name and in what Process the Supreme Lord Sri Vishnu is worshipped as the Yugavatara? (Sk. XI. 5.19).

उ.

श्रीकरभाजन उवाच

कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः ।
कृष्णाजिनोपवीताक्षान् विश्रद् दण्डकमण्डलू ॥
मनुष्यास्तु तदा शान्ता निर्वेपाः सुहृदः समाः ।
यजन्ति तपसा देवं शमेन च दमेन च ॥
हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः ।
ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते ॥
त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः ।
हिरण्यकेशस्त्रयात्मा सुक्लृवाद्युपलक्षणः ॥
तं तदा मनुजा देवं सर्वदेवमयं हरिम् ।
यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः ॥
विष्णुर्यज्ञः पृश्निगर्भः सर्वदेव उरुक्रमः ।
वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ॥
द्वापरे भगवाञ्छ्यामः पीतवासा निजायुधः ।
श्रीवत्सादिभिरङ्गैश्च लक्षणैरुपलक्षितः ॥
तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् ।
यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥
नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।
प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥
नारायणाय ऋषये पुरुषाय महात्मने ।
विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः ॥
इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम् ।
नानातन्त्रविधानेन कलावपि यथा शृणु ॥
कृष्णवर्णं त्विषारुणं साङ्गोपाङ्गास्त्रपार्षदम् ।
यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥ ११।५।२१-३२ ॥

Sri Karabhajana replies (Sk. XI. 5.20-42): (1) "In Satya-Yuga, the Yugavatara of the Supreme Lord named Hamsa, Suparna, Vaikuntha, Dharma, Yogeswara, Amala, Isvara, Purusha, Paramatma, is of white complexion, hence named also Sukla, is four-Armed, adorned with Danda and Kamandalu, sacred thread and Akshamala (beads from the letter 'A' to 'Ksha'), dressed as a Brahmachari and the method of worship is meditation." (Sk. XI. 5.21-23). (2) "In Treta-Yuga, the Yugavatara named Vishnu, Yajna, Prsnigarbha, Sarva-deva, Urukrama, Urugaya, Vrishakapi (at the very remembrance of Whom all the desires are at once fulfilled and the sufferings or miseries are at once destroyed) and Jayanta (the Glory of Whose Form stands supermost above all others), is of red complexion, hence named also Rakta, is Four-Armed, adorned with sacred thread, tawny hair and a waist-band turned triple, dressed as a Brahmachari and the method of worship is Yajna (sacrifice)." (Sk. XI. 5.24-26). (3) "In Dvapara Yuga, the Yugavatara named Vasudeva, Samkarsana, Pradyumna, Aniruddha, Narayana-Rishi, Visvesvara, Visvamurti, Antaryami-Paramatma of all beings, is nimbus dark hence named also Syama, is sometimes four-Armed, sometimes two-Armed, adorned with Yellow Robe, Conch, Disc, Mace and Lotus as weapons, with mark of Sri-Vatsa and Sri-Kaustubha Gem on His Breast and Vajrayanti-Garland round His Neck; He is also named Syama-Varna, Syama and Sri Krishna and the method of worship is 'Archana' with Vedic and Tantrik Mantras and with umbrella and chowri or chamara". (Sk. XI. 5.27-31). (4) In Kali-Yuga, the Supreme Lord descended is One Who always chants the Holy Name of Sri Krishna, Who is Sri Krishna Himself, Whose Complexion is Yellow, Whose 'Anga' (Body—Advaita and Nityananda), 'Upanga' (Limbs—Srivasa, Gadadhara and others), Weapons (Holy Names of Sri Krishna) and Parshadas (Associates—Govinda, Mukunda, Murari, Haridas and others). Those who are wise and intelligent worship Him in the sacrifice of congregational chant of the Holy Names of Sri Krishna." (Sk. XI. 5.32).

ध्येयं सदा परिभवन्नभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
 भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दम् ॥
 त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यद्गादरण्यम् ।
 मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥

११।५।३३-३४ ॥

The Object of Worship in Kali-Yuga (Sk. XI. 5.33-34): "O Thou Mahapurusha (Sri Krishna Chaitanya Mahaprabhu); We bow down our heads before Thy Lotus Feet; They are always worth meditating upon; before Them all desires of elevation, salvation, Astanga-Yoga and other anti-devotional cults dwindle into insignificance; They are

the Bestowers of Divine Love; They are the real Sanctum Sanctorum of all the Holy Shrines of Gauda, Kshetra, and Vraja Mandals; They are the Absolute Shelters of the Mahabhagavatas of Revealed Path, Who follow the Foot-steps of Sri Rupa-Goswami; They are the Asylum adored by Thakur Haridas, the Namacharya and Avatara of Sri Brahma and by Sri Advaita Acharya, the Avatara of Siva; They are the only Refuge worth taking shelter in of all refugees; They are the Killers of all mental agonies; They are the Protectors and Supports of Thy servants who are loyal and faithful to Thee and They are the only Vessels which carry them safe across the ocean of this world." (Sk. XI. 5.33).

"O Thou Mahapurusha (Sri Krishna Chaitanya Mahaprabhu)! Externally, Thou art truly the World-Teacher and hast enacted the Leela of the Supreme Acharya of Vaidhi-Sadhana-Bhakti and internally, as the Crest-Jewel of all the Ragatmika devotees, Thou didst renounce the much beloved company of Thy Consort (Sri Vishnu-priya Devi) Whose Lotus Feet are worshipped by gods in heaven; imbued with the idea of separation-in-Love for Sri Krishna in the role of Sri Radha or under pretext of a Brahmin's curse, Thou hast accepted Sannyasa and searched after the Supreme Lord Sri Krishna, the Lord of the Gopees and the Life of Thy Life, in the Role of Sri Radha, out of Thy Causeless Infinite Mercy for those who are running after the four-fold pursuits of human life or after the will-o'-the-wisp of wealth, women and name and fame, under the spell of Maya; Not only didst Thou disseminate the Doctrine of Divine Love throughout the world but also didst realise the three things, viz., (a) Thy unparalleled Sweetness as tasted by Sri Radha Herself, (b) the depth of Sri Radha's Love for Thee, and (c) the Ecstatic Bliss Sri Radha derived in Her Love-Games with Thee, in the Role of Sri Radha. O Lord! we offer our humble greetings to Thy Benign Lotus Feet." (Sk. XI. 5.34).

कलिं सभाजयन्त्यायां गुणज्ञाः सारभागिनः ।

यत्र सङ्कीर्तनेनैव सर्वस्वार्थोऽभिलभ्यते ॥ ११।५।३६ ॥

"In Kali-Yuga, the chanting of the Holy Name of Sri Krishna alone is competent enough to give everything worth desiring for. Hence, the superior order of humanity who appreciate essence of things and merit, praise this Kali Yuga." (Sk. XI. 5.36).

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।

यतो विन्देत परमां शान्तिं नश्यति संसृतिः ॥ ११।५।३७ ॥

(तुलनीयौ ११।३।४६, १२।१२।४८)

"There is no greater well-being for a Jiva-Soul wandering in the fourteen worlds than this Nama-Samkeertana; because Eternal Bliss

and cessation of worldly miseries as sequel accrue from Nama-Samkeertana." (Sk. XI. 5.37). (cf. Sk. XII. 3.46, 51-52, Sk. XII. 12.48).

देवर्षिभूतात्तनृणां पितॄणां न किङ्करो नायमृणी च राजन् ।

सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ॥ ११।५।४१ ॥

"He who has renounced all sense of mundane obligation and has sought absolute shelter in the Lotus Feet of the Supreme Lord Sri Krishna, Who is the only Protector of His refugees, is absolved from all kinds of debts to gods, sages, creatures, friends and relatives, parents and progenitors and is not, therefore, under any obligation to any body in the world." (Sk. XI. 5.41).

स्वपादमूलं भजतः प्रियस्य त्यक्त्वान्यभावस्य हरिः परेशः ।

विकर्म यच्चोत्पतितं कथञ्चिद् धुनोति सर्वं हृदि सन्निविष्टः ॥ ११।५।४२ ॥

"The Supreme Lord Sri Krishna dearly loves that devotee who is completely bereft of the least thought of any other deity and worships His Lotus Feet with single-minded devotion. If, *by chance*, he happens to do anything not sanctioned by the scriptures, Sri Krishna Who is firmly seated in his heart, wipes out all that is wrong to him, *out of His Causeless Mercy*. In other words, He purifies him, as his *Indwelling Monitor*, without his taking recourse to any ceremony of expiation." (Sk. XI. 5.42).

अष्टमोऽध्यायः
CHAPTER VIII

उद्धवगीता

SRI UDDHAVA-SRI KRISHNA DIALOGUE
(OR UDDHAVA-GEETA)

त्वयोपभुक्तस्त्रगन्धवासोऽलङ्कारचर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥ ११।६।४६ ॥

Sri Uddhava says : ("We, who are Thy eternal servants, partaking the remnants of food offered to Thee, decorating our bodies with the ornaments, clothes, garlands and sweet scents offered to Thee, shall easily conquer Thy Maya"). (Sk. XI. 6.46).

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् ।

गृहेषु खगवत् सक्तस्तमारुढच्युतं विदुः ॥ ११।७।७४ ॥

("He who, after attaining this human life, an open gate to liberation, is foolishly addicted to worldly affinities like the pigeons, is said to be a fallen soul from the topmost ladder of salvation"). (Sk. XI. 7.74).

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः ।

तूर्णं यत्ते न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥ ११।९।२९ ॥

("After myriads of births, this rarest of the rare birth in human form has been attained. Though transient and perishable, it affords all that is worth desiring for. As soon as it is within reach, the wise and the serene lose no time in attaining the Acme of all well-being, viz., Divine Love, the Summum Bonum of human life, until death overtakes them at any moment. That worldly enjoyment can be attainable at any birth is no denying the fact"). (Sk. XI. 9.29).

श्रीमदुद्धवप्रश्नः

किं बद्धमुक्तजीवलक्षणम् ? का साधुप्रकृतिः ? कानि भक्त्यङ्गानि ?

११।१०।३५-३७ ॥

Sri Uddhava asks :—"What are the characteristic features of a fallen and a free Jiva ? What are the characteristic traits of a Sadhu ? And what are the various limbs of Bhakti ?" (Sk. XI. 10.35-37).

श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः ।

गुणस्य मायामूलत्वाच्च मे मोक्षो न बन्धनम् ॥ ११।११।१ ॥

The Supreme Lord Sri Krishna replies (Sk. XI. 11.1) : ("O Uddhava! A Jiva-soul is designated as bound or free, according to his enthrallment by the three qualities of My Maya or freedom from Her bondage.) (In reality, a Jiva-soul has no bondage nor liberation.) (The three qualities with which a Jiva-soul is entangled are the actions of Maya or 'Avidya'.) (A Jiva in its unfettered state is bereft of any bondage or liberation".) (Sk. XI. 11.1).

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।

स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥ ११।११।२ ॥

"Just as dream is an illusion of mind, so grief, infatuation, happiness, misery and this world related solely to physical body and subtle mind, are all actions of Maya or 'Avidya'. (Really they are mental illusions and have no subjective existence.) A Jiva is an infinitesimal spiritual atom and is, therefore, liable to be overpowered by Maya; but when established in its normal state by virtue of pure devotion to Me, it enjoys Eternal Bliss by the Grace of My Hladini Energy or Delight-giving Potency." (Sk. XI. 11.2).

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

३।२७।४, ४।२९।३५, ११।२२।५५, ११।२८।१३ ॥

("The worldlings are so much absorbed in contemplating on worldly affairs, that things which are unreal and transient appear to them as real and eternal, due to their enthrallment by 'Avidya' or Maya, just as unreal things or persons appear as real and active in dreams. Hence, there is no cessation of their worldly bondage.") (Sk. III. 27.4, Sk. IV. 29.35, Sk. XI. 22.55, Sk. XI. 28.13).

विद्याविद्ये मम तनू विद्धयुद्धच शरीरिणाम् ।

बन्धमोक्षकरी आद्ये मायया मे विनिर्मिते ॥ ११।११।३ ॥

("O Uddhava! Both Vidya (that which liberates) and 'Avidya' (that which binds) are My Eternal Mayik Potencies and are the causes of Jiva's liberation and bondage. There are two kinds of bodies viz., gross and subtle. A fallen soul is the proprietor of these two bodies and liable to be free under the influence of Vidya (or pure devotion) and bound under the influence of 'Avidya' (i.e., Abhakti or non-devotional aptitude). Hence, these two potencies eternally existing in Me are dependent on Me, although they being Mayik have no

subjective existence, still they are not separate from or identical with Me, the Eternal Entity"). (Sk. XI. 11.3).

एकस्यैव ममांशस्य जीवस्यैव महामते ।

बन्धोऽस्याविद्ययानादिविद्यया च तथेतरः ॥ ११।११।४ ॥

("O Great Soul Uddhava! I am the Secondless Supreme Lord. Jivas are My parts, eternal and beginningless like Me. They are liberated by Vidya or pure devotion and enthralled by 'Avidya' or ignorance of Transcendental Knowledge.) (As My infinitesimal separate parts, they are liable to be enthralled by My Maya and liberated by their loving devotion to Me.) (The real and full 'Aham' or ego is bereft of bondage or liberation;) (but Vidya or Avidya exercises her influence on those infinitesimal spiritual particles known as Jiva-souls, when they are associated with Me by their loving devotion or dislocated from Me due to their Maya-ridden enjoying mood"). (Sk. XI. 11.4). (In this connection the reader may consult for reference Mundaka Upanishad III. 1.1-2, Svetasvatara Upanishad IV. 6, Isha Upanishad Mantra 9 and Brihadaranyaka Upanishad IV. 4.10).

आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः ।

योऽविद्यया युक् स तु नित्यवद्धो विद्यामयो यः स तु नित्यमुक्तः ॥ ११।११।७ ॥

("It is the Supreme Lord who does not enjoy the fruits of Jiva's action, Who is always the Source and Refuge of Transcendental Knowledge and Eternal Bliss, and is the Knower of His Own Self and that of Jivas.) (This is not realisable by a Jiva who is prone to enjoy the fruits of his action or renounce the world as material.) (Hence a Jiva is liable to be eternally enthralled by Maya or eternally liberated by Yoga-Maya, according to the influence of Avidya or Vidya.) (The Supreme Lord is eternally Free, Omniscient, Omnipotent and Omnipresent"). (Sk. XI. 11.7).

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः ।

अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नद्ग यथा ॥ ११।११।८ ॥

("He who is wise and liberated, knows like one who is awake from dream that the liberated soul, though embodied, is not subject to mundane pleasure or pain which relates to his physical body and subtle mind, while the ignorant and fallen soul imagines like one who is dreaming that as an embodied soul he is subject to mundane pleasure or pain, though he does not realise that he is above nature or Maya"). (Sk. XI. 11.8).

इन्द्रियैरिन्द्रियार्थेषु गुणैरपि गुणेषु च ।

गृह्यमाणेष्वहं कुर्यान्न विद्वान् यस्त्वविक्रियः ॥ ११।११।९ ॥

(“He who is wise and free from mundane likes and dislikes that are the results of his sense-perception of the phenomenal world, does not egotise himself as the enjoyer of his sense-percepts, born of the three qualities of Maya;) in other words, (a perverted ego poses himself as an enjoyer of this world and is, therefore, enthralled by the three qualities of Maya, while an awakened soul remains unconcerned and indifferent to egotise himself as the enjoyer of his sense-percepts”). (Sk. XI. 11.9).

शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि ।

श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥ ११।११।१८ ॥

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजां च ।

चित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥ ११।११।१९ ॥

(“If a preceptor is versed in the Vedic lore but is not a true lover of the Supreme Lord Para-Brahman (Bhagavan), then his labour in the field of Scriptures ends in fruitless toil like the upkeeping of a barren cow”). (Sk. XI. 11.18). (“The man who lives on worldly idle gossips always suffers endless misery and grief like those who maintain barren cow, unchaste woman, dependent body subject to disease and decrepitude, disobedient son and wealth for sensual enjoyments, and not for religious purposes”. In other words, without Hari-topics, worldly talks end in misery). (Sk. XI. 11.19).

यस्यां न मे पावनमङ्ग कर्म स्थित्युद्धवप्राणनिरोधमस्य ।

लीलावतारेऽस्मितजन्म वा स्याद् वन्द्यां गिरं तां विभ्रयान्न धीरः ॥ ११।११।२० ॥

(“O Uddhava! the wise pay no heed to those mundane fruitless words which do not bring forth Eternal Bliss to the world, which do not narrate My Deeds relating to the creation, sustenance and destruction of the universe nor describe the Deeds of My Descents which enkindle devotional love and are, therefore, destructive of evils and productive of eternal good to the world.) (Hence, a devotee of the Supreme Lord is the most munificent and intelligent being in the whole world”). (Sk. XI. 11.20).

श्रद्धालुर्मे कथाः शृण्वन् सुभद्रा लोकपावनीः ।

गायन्ननुस्मरन् कर्म जन्म चाभिनयन्मुहुः ॥

मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः ।

लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥ ११।११।२३-२४ ॥

(“O Uddhava! He who has firm faith in Me always hears, chants, meditates on My Deeds which are Blissful and Purificatory to the world and taking absolute shelter in and consecrating all actions to Me, attains unflinching faith in and devotional Love for Me, despite

his display of repeated births and performance of actions like mortals on the mundane plane"). (Sk. XI. 11.23,24).

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता ।

स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥ ११।११।२५ ॥

("Such a devotee, imbibing pure devotion from association with Sadhus (Absolute-realised souls), always meditates on My Lotus Feet, My Qualities and Deeds which enables him to attain to My Eternal All-Being-Intelligent Blissful Form, on account of his following the blissful path of pure Bhakti chalked out by the Saints.) (Hence, without Sat-Sanga no good or peace is attainable, not to speak of Eternal Bliss.) (Association with seekers after fruitive actions or oneness with Brahman (Impersonalists) is known as Asat-Sanga or evil-producing wicked company"). (Sk. XI. 11.25).

तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् ।

न जयेद् रसनं यावज्जितं सर्वं जिते रसे ॥ ११।८।२१ ॥

("Even though a person has control over his senses, still he cannot be called a man of complete self-control unless and until he keeps in check the impulse of his 'Rasana' (tongue that tastes), the most important organ of sense which can only be brought under control by means of cultivating the two spiritual things, viz., (1) chanting of the Holy Name of Sri Krishna and (2) partaking of the remnants of food offered to Him as 'Prasada' (His Grace)"). (Sk. XI. 8.21).

कृपालुरकृतद्रोहस्तितिश्रुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥

अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ११।११।२९-३१ ॥

The following are the twentyeight qualities of Sadhus or Karma-misra as well as Jhana-misra Bhakti (Sk. XI. 11.29-31):

(1) Compassionate, (2) Spiteless, (3) Truthful, (4) Dispassionate, (5) Spotless, (6) Charitable, (7) Gentle, (8) Pure, (9) Akinchana (having nothing to call his own except the Lotus Feet of the Supreme Lord Sri Krishna), (10) Universal benefactor, (11) Self-controlled, (12) Absolute reliance on Sri Krishna—the essence of all qualities, (13) Free from selfish desire, (14) Harmless, (15) Firm in his own faith, (16) Conqueror of sixfold miseries, viz., hunger, thirst, affliction, illusion, infirmity and decease, (17) Temperate in diet, (18) Watch-

ful and cautious, (19) Respectful of others, (20) Without self-esteem, (21) Tender-hearted, (22) Grave, (23) Friendly to all, (24) Wise, (25) Clever, (26) Dexterous, (27) Intent in singing and dancing, (28) Not given to idle gossips. (Sk. XI. 11.29-31).

आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् ।

धर्मान् संत्यज्य यः सर्वान्मां भजेत स सत्तमः ॥ ११।११।३२ ॥

("Knowing the merits and demerits of My injunctions given in the Scriptures, he who abandons all socio-religious duties enjoined in them and worships Me with unflinching devotion, is known as 'Sattama', i.e., a devotee of superior order. This is the characteristic feature of a devotee of unflinching single-minded devotion"). (Sk. XI. 11.32).

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः ।

भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥ ११।११।३३ ॥

("But those who worship Me with a single-minded devotion, knowingly or unknowingly, that I am beyond the scope of time and space, that I am the Supreme Soul of all souls pervading the universe and that I am the Embodiment of All—Being, Intelligence and Bliss—, are considered by Me as 'Bhaktottama' or devotees of the highest order. This is the characteristic feature of a devotee of the highest order.") (Sk. XI. 11.33).

प्रायेण भक्तियोगेन सत्सङ्गेन विनोद्व च ।

नोपायो विद्यते सध्यद् प्रायणं हि सतामहम् ॥ ११।११।४८ ॥

"O Uddhava! there are various methods of devotion that enable one to attain to My Lotus Feet, viz., (1) worship of My Holy Image, (2) hearing, chanting and meditation on the Narratives of My Transcendental Qualities and Deeds, (3) unconditional self-surrender with serving aptitude, but 'Kevala-Bhakti' or unflinching devotion to Me is attainable only by the association with Sadhus. O Uddhava! I am the only Object of Refuge to the Sadhus who love Me more dearly than their own self. Without such holy association of the Sadhus, it is impossible to attain single-minded devotion to Me and without loving devotion to Me accruing from the holy association of the Sadhus, it is impossible to cross over the ocean of this world." (Sk. XI. 11.48).

न रोधयति मां योगो न सांख्यं धर्म एव च ।

न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥

व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः ।

यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥ ११।१२।१,२ ॥

("O Uddhava! it is *Sat-Sanga* that kills all mundane attachments. Hence, it is *Sat-Sanga* alone that enables one to capture and conquer Me but not any other practices such as, study of the Vedas, austerity, Yoga, knowledge of elements, pious deeds, Yaga, sinking of wells, inoffensiveness, Sannyasa, 'gifts, vows, worship of gods, muttering of Mantras, pilgrimage, Yama or Niyama etc.'). (Sk. XI. 12.1,2).

सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः ।
 गन्धर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः ॥
 विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।
 रजस्तमःप्रकृतयस्तस्मितस्मिन् युगेऽनघ ॥
 बहवो मत्पदं प्राप्तास्त्वाष्टकायाधवादयः ।
 वृषपर्वा बलिर्वाणो मयश्चाथ विभीषणः ॥
 सुग्रीवो हनुमानृक्षो गजो गृध्रो वणिक्पथः ।
 व्याधः कुञ्जा व्रजे गोप्यो यक्षपत्न्यस्तथापरे ॥
 ते नार्हीतश्रुतिगणा नोपासितमहत्तमाः ।
 अवतातततपसः सत्सङ्गान्मामुपागताः ॥
 केवलेन हि भावेन गोप्यो गावो नगा मृगाः ।
 येऽन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा ॥
 यं न योगेन सांख्येन दानव्रततपोऽध्वरैः ।
 व्याख्यास्वाध्यायसंन्यासैः प्राप्नुयाद् यत्नवानपि ॥
 रामेण सार्धं मथुरां प्रणीते श्वाफल्किना मय्यनुरक्तचित्ताः ।
 विगाढभावेन न मे वियोगतीव्राधयोऽन्यं ददशुः सुखाय ॥
 तास्ताः क्षपाः प्रेषृतमेन नीता मयैव वृन्दावनगोचरेण ।
 क्षणार्धवत्ताः पुनरङ्ग तासां हीना मया कल्पसमा बभूवुः ॥
 ता नाविदन् मय्यनुषङ्गवद्बधियः स्वमात्मानमदस्तथेदम् ।
 यथा समाधौ मुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे ॥
 मत्कामा रमणं जारमस्वरूपविदोऽबलाः ।
 ब्रह्म मां परमं प्रापुः सङ्गाच्छतसहस्रशः ॥ ११।१२।३-१३ ॥

"Even some of the Demons (e.g. *Vrishaparva*) and Rakshasas (e.g. *Vibhisana*) of Rajasik and Tamasik temperament and some of the Vaisyas, Sudras, women and untouchables (e.g. *Dharma-Vyadha*) and some of the birds (e.g. *Jatayu*), beasts (e.g. *Gajendra*) and reptiles (e.g. *Nrigha*) have attained My Lotus Feet by virtue of their association with genuine Sadhus. Even the village damsels of Vraja who were quite ignorant of My Transcendental Reality attained Me by their constant association with Me and single-minded unflinching

devotion to My Lotus Feet. Nothing in the world was so much endearing to them as My All-loving Union with them. Even separation for half a second from Me was regarded by them as an aeon. Hence, their immaculate Love for Me is beyond comparison". (Sk. XI. 12.3-13).

प्र.

श्रीमदुद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम् ।

तथापि भुञ्जते कृष्ण तत् कथं श्वखराजवत् ॥ ११।१३।८ ॥

Q. "Why the people of the world are afflicted with the troubles and miseries of the world like dogs, asses and goats despite the knowledge of their sad and perilous end ?" asked Uddhava. (Sk. XI. 13.8).

उ.

श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि ।

उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥

रजोयुक्तस्य मनसः सङ्कल्पः सविकल्पकः ।

ततः कामो गुणध्यानाद् दुःसहः स्याद्भि दुर्मतेः ॥

करोति कामवशगः कर्मण्यविजितेन्द्रियः ।

दुःखोदकाणि सम्पश्यन् रजोवेगविमोहितः ॥

रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः ।

अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सज्जते ॥

अप्रमत्तोऽनुयुञ्जीत मनो मय्यर्पयञ्छनैः ।

अनिर्विण्णो यथाकालं जितश्वासो जितासनः ॥

एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः ।

सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्यते यथा ॥ ११।१३।९-१४ ॥

Ans. Sri Krishna replied (Sk. XI. 13.9-14) : "O Uddhava ! (i) (the first cause of their misery is their false identification of their soul with mind and body posing themselves as the enjoyers of this phenomenal world). (ii) (Then follows the forgetfulness of their real self as My eternal servants.) (iii) (Then enthralled by the three qualities of Maya, their minds fall a victim to their likes and dislikes arising from their enjoyment of sense-percepts of the phenomenal world and are thus entangled in the world by the constant contemplation on the worldly enjoyments.) (So he who is desirous of eternal well-being must concentrate his mind to My Lotus Feet by the process of retraction from sense-percepts.) (This withdrawal of mind from sense-percepts or retention is called Yoga by My devotees known as Chatuhsanas".) (Sk. XI. 13.9-14).

प्र.

श्रीमदुद्धव उवाच

यदा त्वं सनकादिभ्यो येन रूपेण केशव ।

योगमादिष्टवानेतद्रूपमिच्छामि वेदितुम् ॥ ११।१३।१५ ॥

Q. "When and what were Thy instructions to Chatuhsana?"
asked Uddhava. (Sk. XI. 13.15).

उ.

श्रीभगवानुवाच

पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः ।

पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥

श्रीसनकादय ऊचुः

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रभो ।

कथमन्योन्यसंत्यागो मुमुक्षोरतितृतीयोः ॥

श्रीभगवानुवाच

एवं पृष्ठो महादेवः स्वयम्भूर्भूतभावनः ।

ध्यायमानः प्रश्नवीजं नाभ्यपद्यत कर्मधीः ॥

स मामचिन्तयद् देवः प्रश्नपारतितीर्षया ।

तस्याहं हंसरूपेण सकाशमगमं तदा ॥

दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् ।

ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा ।

यद्वोचमहं तेभ्यस्तदुद्धव निबोध मे ॥

वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः ।

कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ॥

पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः ।

को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः ।

अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥ ११।१३।१६-२४ ॥

Ans. Sri Krishna appeared before Brahma and Chatuhsana as Hamsa and replied (Sk. XI. 13.18-41) : "Once the mental sons, Chatuhsanas, asked their father, 'Hiranyagarbha Brahma', about the most confidential secret of Yoga philosophy, viz., how to get rid of the inseparable relation between mind and sense-percepts for those aspirant after salvation. Constantly involved in the thoughts of creating the world, Brahmaji was unable to give a suitable reply. He

meditated on Me and I descended before him and Chatuhsana as 'Hamsa'. They asked Me, 'Who art Thou?' I replied, 'O sages! your question 'Who art Thou' does not stand to reason on the ground of oneness of all Jivas. On the other hand, on what basis shall I answer your question, since Atma is bereft of all mundane relations such as sect, caste, quality or colour; in other words, if there is no difference between God and Jiva, then oneness between the questioner and replier is bound to arise; because, who will question and who will reply, if there is no difference between the questioner and the answerer. (Hence, there must be difference between Godhead Paramatma and Jivatma.) (The only Reality is Godhead without a Second but the Jivas' physical bodies, composed of five great elements are different from one another.) (Hence, there is no need to ask the question (Who art Thou?) before the Godhead.) (From philosophical point of view, Godhead is the only Independent Reality; nothing can exist independent of Him.) (Mind, senses and their activities are the outcome of His Maya which is His External Deluding Potency;) (as there is no foreign distinction in Him, the question 'Who art Thou' does not arise)." (Sk. XI. 13.18-24).

गुणेष्वविशते चेतो गुणाश्चेतसि च प्रजाः ।

जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥

गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया ।

गुणाश्च चित्तप्रभवां मद्रूप उभयं त्यजेत् ॥११॥१३॥२६॥

"O dear ones! (referring to Brahmaji and his mental sons Chatuhsanas) Men's minds are bound to be attracted by sense-percepts and vice versa. But both these mind and sense-percepts are the foreign Upadhis or pretences of Jiva who is essentially a spiritual entity. In other words, (a Jiva, being an infinitesimal atomic spiritual part of the Supreme Soul Who is Eternal and hence above three qualities, is liable to be enthralled by these qualities of Maya, when he forgets his own real nature and his relationship with Godhead.) (To an enjoying mood of a fallen soul, three qualities cannot but be attractive, his mind which is a subtle matter cannot but run after the productions of those qualities, viz., sense-percepts.) (Hence both mind and its attachment for enjoying sense-percepts are detrimental to a progressive Jiva-soul for whom it is indispensably necessary to transcend both these Upadhis or pretences.)" (Sk. XI. 13.25). (Hence a Jiva being well-acquainted with the real knowledge of his own self and of Me must abandon both the pretences of mind and sense-percepts to which he is naturally addicted owing to his enjoying mood.) (Constant coming in contact with the phenomenal world in which it is placed, a mind cannot but enjoy the products of the three qualities of Maya, which in their turn are bound to capture and subdue the

enjoying mind.) (Because, it is a truth that an enjoyer is always captivated and conquered by things or persons he tries to enjoy or lord it over.) (Hence, without ascertaining the relation between Jivatma and Paramatma from the angular vision of the three qualities of Maya, the material cause of this universe, Jivatma and Paramatma must be regarded as Spiritual Entities ever dwelling on the spiritual Realm as servant and Master, connected with the tie of Divine Love"). (Sk. XI. 13.26).

जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः ।
तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥
यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः ।
मयि तुर्ये स्थितो जह्यात् त्यागस्तद्गुणचेतसाम् ॥ ११।१३।२७-२८ ॥

("A free soul being Transcendental is not affected by awakening, dream or profound sleep which are the actions of the three qualities of Maya.) (He sees the actions of the three qualities of Maya as witness.) (A Jiva's false identification of his real self with his mind and body and attachment for sense-percepts born of the three qualities of Maya is the root-cause of his worldly bondage.) (But when a Jiva knows that he is an eternal servant of the Supreme Lord, he transcends the three qualities of Maya and renders devotional service to Him and thus he is enabled to deliver himself from the enjoying mood of mind and its attachment for sense-percepts"). (Sk. XI. 13.27,28).

अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् ।
विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितो जयेत् ॥ ११।१३।२९ ॥

(When a Jiva knows that 'Purushabhimana' or Egotism is the root cause of all evils to which he is subject, he takes recourse to Yukta-vairagya or genuine asceticism and worships the Eternal Blissful Entity Sri Krishna leaving aside his egotism and enjoying mood.) (A Jiva's bondage takes place when he forgets his real self and is guided by egotism.) (Taking shelter in the Lotus Feet of the Supreme Lord Sri Krishna breeds dispassion for worldliness and enables one to live in Blissful Realm where he is always engaged in the spiritual loving services of the Supreme Lord bereft of all desires of elevation and salvation.) (This is known as existence in Spiritual Realm). (Sk. XI. 13.29).

यावन्नानार्थधीः पुंसो न निवर्तेत युक्तिभिः ।
जागर्त्यपि स्वपन्नन्नः स्वप्ने जागरणं यथा ॥
असत्त्वादात्मनोऽन्येषां भावानां तत्कृता भिदा ।
गतयो हेतवश्चास्य मृषा स्वप्नदृशो यथा ॥ ११।१३।३०,३१ ॥

("So long as a Jiva is not free from his experience of the enjoyer and the enjoyed guided by 'Purushabhimana', he is awake in his worldly enjoyments but in reality his awakening in worldly attachment is as unreal as his awakening in his dream.*) (In other words, just as a dreamer considers himself awake in his dream but in reality it is only a dream which has no substantial reality, so, however a Jiva considers himself free from the bondage of Maya by the process of discrimination from the phenomenal world, he is still liable to be enthralled by his 'Purushabhimana'.) (Hence, without taking shelter in the Lotus Feet of the Supreme Lord Sri Krishna a Jiva is not free from worldly affinities, however he may discriminate the means to get rid of the shackles of Maya in the guise of a free soul.) (Just as the subjective existence of things or persons dreamt of in dreams, is unreal when he is awake, so Varnasrama-Dharma, celestial enjoyment and such like mundane experiences appear as unreal for a Jiva in his unfettered state"). (Sk. XI. 13.30,31).

यो जागरे बहिरनुक्षणधर्मिणोऽर्थान् भुङ्क्ते समस्तकरणैर्हृदि तत्सदृशान् ।

स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात्त्रिगुणवृत्तिद्विगुणेशः ॥

एवं विमृश्य गुणतो मनसस्त्रयवस्था मन्मायया मयि कृता इति निश्चितार्थाः ।

संख्येय हार्दमनुमानसदुक्तितीक्ष्णज्ञानासिना भजत माखिलसंशयाधिम् ॥

ईक्षेत विभ्रममिदं मनसो विलासं दृष्टं विनष्टमतिलोलमलातचक्रम् ।

विज्ञानमेकमुखेव विभाति माया स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥

११।२।३।३२-३४ ॥

"There are three stages of a Jiva's existence, viz., awakening, dream and profound sleep. In his awakened state, he enjoys with his senses his childhood, youth etc., and sense-percepts of the phenomenal world; in his dream, he enjoys in his mind what he has thought of or perceived in his awakening, and in his profound sleep, Paramatma, the Presiding Deity and Indwelling witness of his self and activities, merges into ignorance his sense-experience. In other words, in his awakened state, a Jiva employs his sense organs for the enjoyment of sense-percepts. In dream, he dreams things or persons experienced in his awakened state, but without any substantial reality and in sound sleep, there is absence of perception of things observed, observation and the observer. (These three different stages of 'Darsan' are the different aspects and actions of My Maya or 'Avidya' wrongly ascribed to Me and My Jiva-soul.) (Hence, O Uddhava! realising this truth in your heart of hearts engage yourself in the loving service to Me as your Indwelling Monitor and Real Benefactor by killing the 'Purushabhimana' or egotism, the receptacle of all evils, ignorance and doubts, by the sharp sword of Trans-

* Geeta II. 69.

cidental Knowledge derived from the beneficial instructions from a Sat-Guru.) (The three stages of awakenment, dream and profound sleep are the different aspects born of the three qualities of Maya and are, therefore, unreal though they appear to be real). (So long as a Jiva-soul does not realise the Eternal Pastimes between the Supreme Lord and himself, His infinitesimal atomic part eternally connected with Him by the tie of Divine Love, his mind is bound to be enthralled by the distinctive features of Mayik enjoyment or renunciation). (But as soon as his remembrance of the Qualities and Deeds of the Supreme Lord is awakened, he is at once relieved of his desires of elevation and salvation and is endowed with the eternal loving service of the Supreme Lord, under the benign guidance of his Divine Master.)" (Sk. XI. 13.32-34).

दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्णस्तूष्णीं भवेन्निसुखानुभवो निरीहः ।
 संदृश्यते क्व च यदीदमवस्तुबुद्ध्या त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् ॥
 देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम् ।
 दैवादपेतमुत दैववशादुपेतं वासो यथा परिकृतं मदिरामदान्धः ॥
 देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रति समीक्षत एव सासुः ।
 तं सप्रपञ्चमधिरूढसमाधियोगः स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥

१११३३५-३७ ॥

("When a Jiva no longer seeks after worldly enjoyments or when his thirst for the affinities of the phenomenal world ceases, he hankers after the pleasure of the Supreme Lord Hrisikesh, the Lord of his senses, and can realise the truth that this phenomenal world is eternally related with the Chit-Potency of the Supreme Lord and any other relation than this is bound to react upon him under the deluding influence of My Maya.) In other words, (a person who has realised the real nature of his own self, of God-head and of Maya and their inter-relationship, does not view the phenomenal world with an enjoying mood but with a serving temperament.) (An Absolute-Realized soul is indifferent to mundane occurrences.) (He is always established in his own Absolute-Realized state and knowing fully well the transient nature of gross body, fickle mind and unsteady intelligence—all temporal and changeable, always engages himself in the service of the Supreme Lord Sri Krishna in the plane of Transcendence.) (Just as a drunken sot is indifferent to his clothes with or without on, so an Absolute-Realized soul is always indifferent to and forgetful of sensual enjoyments or mundane affinities.) (The Supreme Lord to him is the Chief Emporium of all 'Rasas'. As an eternal servant of the Lord, he always remembers His Lotus Feet and forgets the actions of the three qualities as Mayik and so long as he lives in this mundane plane does not forget even for half a

second the Lotus Feet of the Lord and 'is never attached to the temporal and transformable relations of mind, senses and sense-percepts --all being the actions of Maya.") (Sk. XI. 13.35-37).

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् ।

सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥ ११।१३।४० ॥

("O Uddhava! Worship Me as the Chief Emporium of all Attributes, devoid of transient and mundane relation, always indifferent to mundane likes and dislikes, Eternal well-wisher of My devotees, the Refuge of all Love and of all entities and the only Object of search worth searching for. I am the Receptacle of all good qualities. I am Eternal, Equitable and Free from all mundane associations or qualities and beyond the reach of human conception") (Sk. XI. 13.40).

प्र.

श्रीमदुद्धव उवाच

भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः ।

निरस्य सर्वतः सङ्गं येन त्वय्याविशेन्मनः ॥ ११।१४।२ ॥

Q. "O Lord!" asked Uddhava, "Bhagavad-Bhakti is Eternal and Independent. Be Thou pleased to enlighten me whether this Bhagavad-Bhakti is Universal or Thy Own Independent View." (Sk. XI. 14.2).

उ.

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।

मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥

तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा ।

ततो भृग्वादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥

तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः ।

मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥

किंदेवाः किन्नरा नागा रक्षःकिम्पुरुषादयः ।

बह्व्यस्तेषां प्रकृतयो रजःसत्त्वतमोभुवः ॥ ११।१४।३-६ ॥

याभिर्भूतानि मिथ्यन्ते भूतानां मतयस्तथा ।

यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥ ११।१४।७ ॥

एवं प्रकृतिवैचित्र्याद्भिद्यन्ते मतयो नृणाम् ।

पारंपर्येण केवाञ्चित् पाखण्डमतयोऽपरे ॥ ११।१४।८ ॥

मन्मायामोहितधियः पुरुषाः पुरुषर्षभ ।

श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥

धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् ।
 अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ॥
 केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान् ।
 आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।
 दुःखोदकास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥ ११।१४।९-११ ॥

Ans. Sri Krishna replied (Sk. 14.3-30): "When this Bhagavad-Bhakti or Transcendental Word, sung in the Vedas, was obliterated in course of time, I spoke this Transcendental Word, One and the Same with Me, known as Bhakti-Yoga, first of all, to Brahma, born of my Navel-pit, who inculcated this doctrine of Bhakti-Yoga to his eldest son Manu and Manu to the seven Brahmarshis headed by Bhrigu and from them this Cult of Bhakti descended to their successive generations." (Sk. XI. 14.3-6). "In course of time, a distinction arose between the descendants of Brahma and their progenitors. They began to promulgate doctrines according to their mental aptitude due to their aversion to My worship." (Sk. XI. 14.7). ("Thus arose divergent views and theories due to different trends of their mental mould.") (Some began to promulgate doctrines in preceptorial line of succession and some ungodly theories according to their own mental speculation.") (Sk. XI. 14.8). ("O Chieftain of man! those who are infatuated by My deluding Potency give different interpretations to the Supreme Bliss of the Jivas according to their individual tastes and guiding principle of action.) (Some interpret 'dharma' (duty) as the highest good of human life; some glory, some Kama (desire), some truth, some control of inner and outer senses, some selfishness, some lordliness, some renunciation, some enjoyment of worldly pleasures, some Yajna (sacrifice), some austerity, some gifts, some restraint of Prana, some vows and so forth.) (They fail to realise the truth that the service of the Supreme Lord is the only path that leads to Eternal Bliss, on account of their being infatuated by My Maya.) (Want of association with Sadhus and hence want of devotional attachment for Me, the Supreme Lord is the root cause of their entanglement with the meshes of My Maya.) Where there is no faith, no Sat-Sanga and hence no 'bhajan' (devotional worship of Me), there must be its dark side, viz., 'Anartha' or world-evils. (Thus the worldly-minded people due to the above causes relying upon their abject empiricism rejects the Cult of Bhakti sanctioned by the Srutis.) They are, therefore, bound to be enthralled by the three qualities of My Maya". (Sk. XI. 14.9-10).

"The ultimate end of these people deluded by My Maya is to reap the fruits of their own actions good or bad, and is, therefore, marked with a beginning as well as an end which is ephemeral and hence

full of misery, ignorance, trifling, temporal and full of grief." (Sk. XI. 14.11).

मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः ।

मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम् ॥ ११।१४।१२ ॥

("O Uddhava! he who has consecrated his body, mind and soul to Me and is, therefore, indifferent to worldly enjoyment is endowed with the realisation of My Blissful Form; and the Eternal Bliss he derives from My Union with him cannot be compared to worldly pleasures or celestial happiness".) (Sk. XI. 14.12).

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।

मया सन्तुष्टमनसः सर्वाः सुखमया दिशः ॥ ११।१४।१३ ॥

("My devotees crave for nothing mundane as they are 'Akinchanas' (having nothing mundane except My Lotus Feet) who have controlled their senses as well as their minds. They are of calm and equitable vision, i.e., they look every entity as My Manifestation and are indifferent to mundane occurrences, likes and dislikes, pleasure or pain. They are perfectly satisfied as they have attained to My Lotus Feet. To them this world appears as the Realm of Eternal Bliss".) (Sk. XI. 14.13).

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्भिन्नान्यत् ॥ ११।१४।१४ ॥

("Those who have completely surrendered themselves to Me do not yearn for Brahmaloaka, Indra's heaven, suzerainty either of this or nether worlds, success in Astanga-Yoga or salvation, save and except the Eternal Loving Service to My Lotus Feet".) (Sk. XI. 14.14).

न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।

न च सङ्कर्षणो न श्रीनैवात्मा च यथा भवान् ॥ ११।१४।१५ ॥

("O Uddhava! not so very dear is Brahma, Siva, Samkarshana, Laksmi-Devi or even My Own Self to Me as thou art".) (Sk. XI. 14.15).

निष्किञ्चना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।

कामैरनालब्धधियो जुषन्ति यत् तत्रैरपेक्ष्यं न विदुः सुखं मम ॥ ११।१४।१७ ॥

("My devotees are all 'Akinchanas', who have consecrated their souls, minds and bodies to Me, are enjoying eternal peace and bliss having controlled their minds and senses. They are devoid of pride, loving to all beings and are not at all affected by the whims of lustful desires.) (The felicity they enjoy is rarely accessible to the

other devotees of minor gods, since they are quite indifferent to all sorts of human pursuits".) (Sk. XI. 14.17).

यथाग्निः सुसमृद्धाग्निः करोत्येधांसि भस्मसात् ।

तथा मन्त्रिण्या भक्तिरुद्धवैनांसि कृत्स्नशः ॥ ११।१४।१९ ॥

("O Uddhava! unflinching devotion to Me reduces all kinds of sins to ashes, just as a blazing fire consumes fuels. Such single-minded devotion destroys all seeds of actions that are bound to be fruitful and all errors born of Avidya or nescience".) (Sk. XI. 14.19).

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ ११।१४।२० ॥

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् ।

भक्तिः पुनाति मन्त्रिष्ठा श्वपाकानपि सम्भवात् ॥ ११।१४।२१ ॥

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता ।

मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥ ११।१४।२२ ॥

कथं विना रोमहर्षं द्रवता चेतसा विना ।

विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः ॥ ११।१४।२३ ॥

("O Uddhava! serve austerities, Samkhya-Yoga, performance of socio-religious duties, study of the Vedas, asceticism or renunciation are not so competent to please Me as steadfast single-minded devotion to Me".) (Sk. XI. 14.20). ("I am the Most Beloved Object of worship of My devotees. I am attainable only by firm faith and unalloyed devotion. Steadfast devotion to Me sanctifies even the untouchables from their low births".) (Sk. XI. 14.21). ("Truthfulness, sympathy for others' sufferings, gifts, Yajna, Tapasya or renunciation are not so competent to purify the heart as unadulterated devotion to Me".) (Sk. XI. 14.22). ("Horripilation, melting of the heart and tears of love are the distinctive characteristics of pure Bhakti.) (Hence, without the awakenment of pure Bhakti, purification of heart cannot be possible.) (Hearing and chanting of the Glorious Narratives, Qualities and Deeds of the Supreme Lord Sri Krishna are quite competent to purify and melt the heart.) (When the heart is melted by the above process, horripilation and tears of love ensue.) (But such is not the case with the search after Abstract Brahman, mentioned in Upanishad which is devoid of topics of Sri Hari, not to speak of melting of the heart, tears of love or horripilation".) (Sk. XI. 14.23).

वाग् गद्गदा द्रवते यस्य चित्तं हृदयभीक्ष्णं हसति कचिच्च ।

विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥ ११।१४।२४ ॥

यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम् ।
 आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥ ११।१४।२५ ॥
 यथा यथाऽऽत्मा परिमृज्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।
 तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥ ११।१४।२६ ॥
 विषयान् ध्यायतश्चित्तं विषयेषु विपज्जते ।
 मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥ ११।१४।२७ ॥
 तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् ।
 हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥ ११।१४।२८ ॥
 स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरत आत्मवान् ।
 क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥ ११।१४।२९ ॥
 न तथास्य भवेत् क्लेशो बन्धश्चान्यप्रसङ्गतः ।
 योषित्सङ्गात् यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥ ११।१४।३० ॥

("My genuine devotee whose voice is choked, whose heart is melted, who always weeps and laments out of separation-in-Love for Me, sometimes laughs, sometimes sings aloud, sometimes dances, careless of public praise or blame, can sanctify the three worlds".) (Sk. XI. 14.24). ("Just as gold, heated in red-hot fire is eliminated from its alloy, and assumes its bright yellow colour, so the soul of a Jiva when washed off its adulteration of fruitive actions or salvation of fruitive actions or salvation by My pure devotion, worships Me with unadulterated devotional Love.") (Sk. XI. 14.25). (The more the soul is purified by hearing, chanting and meditating on the sacred Narratives of My Glorious Deeds and Qualities, the more she is endowed with spiritual powers to visualise spiritual entities, just as the eyes are enabled to see things more clearly when tinged with eye-salve). (Sk. XI. 14.26). ("Constant contemplation on worldliness begets attachment for worldly enjoyments; similarly, constant contemplation on Me begets strong attachment for Me, which attachment alone enables one to attain to My Lotus Feet".) (Sk. XI. 14.27). ("Hence, O Uddhava! abandon all thoughts of unsteady and perishable things which are like so many phantoms or dreams and fix your mind unto Me and meditate incessantly on Me alone." (Sk. XI. 14.28). ("Forsaking the association of women and those who wrongly consort with them and keeping yourself aloof at a reasonable distance from them, he who is really eager and ardent for his own eternal welfare, must ceaselessly contemplate on My Lotus Feet seated in a solitary secluded place free from danger.") (Sk. XI. 14.29). ("No other company is so delusive and ensnaring as that of women and those who wrongfully consort with them; because, association with women enkindles irresistible passion to enjoy and makes one forget the Eternal Bliss or 'Ananda' arising from association with sadhus who are always

saturated with the nectarine Blissful Narratives of My Deeds and Qualities. Hence, association with women and men who are fondly attached to one another must be shunned by all means)." (Sk. XI. 14.30).

आचार्यं मां विजानीयाच्चावमन्येत कर्हिचित् ।
 न मर्त्यवृद्धयासूयेत सर्वदेवमयो गुरुः ॥ ११।१७।२७ ॥
 शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ।
 यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥ ११।१७।२९ ॥
 नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।
 तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥ १०।८०।३४; ७।७।३० ॥
 यस्त्वासक्तमतिर्गोहे पुत्रवित्तैषणातुरः ।
 स्वैरणः कृपणधीर्मूढो ममाहमिति बध्यते ॥ ११।१७।५६ ॥
 अहो मे पितरौ वृद्धौ भार्या वालात्मजाऽऽत्मजाः ।
 अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥ ११।१७।५७ ॥
 एवं गृहाशयाक्षितहृदयो मूढधीरयम् ।
 अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः ॥ ११।१७।५८ ॥

आराधितो यदि हरिस्तपसा ततः किम् नाराधितो यदि हरिस्तपसा ततः किम् ।
 अन्तर्वहिर्यदि हरिस्तपसा ततः किं नान्तर्वहिर्यदि हरिस्तपसा ततः किम् ॥

(नारदपञ्चरात्रम्)

यस्त्वेतत् कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ।
 कामायाल्पीयसे युञ्ज्याद् वालिशः कोऽपरस्ततः ॥ ११।१८।१० ॥
 ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः ।
 सलिङ्गानाश्रमास्त्यक्त्वा चरेदविधिगोचरः ॥ ११।१८।२८ ॥
 एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः ।
 यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥ ११।१८।३२ ॥
 ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम् ।
 गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मनुपासनम् ॥ ११।१८।४३; ५।२।३ ॥
 कर्मणां परिणामित्वादाविरश्चादमङ्गलम् ।
 विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥ ११।१९।१८ ॥

("O Uddhava! know Me to be the Acharya, the Spiritual Guide. He is to be worshipped as the Servitor-Lord of My Divine Self. He should never be disparaged or disgraced and should never be considered as a mortal being. He pervades all the gods in their essence as the Chaitya-Guru, the Indwelling Monitor.") (Sk. XI. 17.27). ("A servitor of Sri Gurudeva should follow Him with humility when He goes out, should sleep beside Him when He is asleep, should massage

His Lotus Feet when He takes rest and should eagerly wait for His behest when He takes His seat at a reasonable distance with folded hands." (Sk. XI. 17.29). ("Neither Brahmacharya, Garhastha, Vanaprastha nor Sannyasa is so competent to propitiate the Supreme Lord, the indwelling Monitor of all Jiva-souls, as the whole-hearted loving service to Sri Gurudeva, the Servitor-Lord and His Manifestive Aspect".) (Sk. X. 80.34; Vide Sk. VII. 7.30). (He who is too much attached to his worldliness and too much given to affinities for his wife, children and wealth is a hen-pecked Grihastha, devoid of common sense and intelligence and is always infatuated with the illusion of I-ness and my-ness due to the influence of My Maya".) (Sk. XI. 17.56). (He always thinks, "Ah! how could my old parents, wife, children and grand-children live without me? Pitiable and sorrowful would surely they be for my separation from them".) (Sk. XI. 17.57). ("Such ignorant and foolish person given to excessive worldly affinities breathes his last unsatisfied and restless with the constant thought of his mundane friends and relatives and at last enters into the infernal region of hell".) (Sk. XI. 17.58). ("If the Supreme Lord is worshipped, what is the use of severe austerities? If the Supreme Lord is not worshipped, what is the utility of severe austerities? If the Supreme Lord is realised inwardly and outwardly, of what avail are the severe austerities? If the Supreme Lord is not realised internally and externally, what need is there of severe austerities?") (Pancharatra). ("None is more foolish than he who utilises his severe austerities for celestial enjoyment.) (To take recourse to severe austerities in order to destroy Kama (sexual appetite) is sheer act of foolishness; for, such actions have been found to end in miserable failure.) (Kama cannot be destroyed by artificial means.) (When targeted to Me, the God of Love, Kama turns into Prema, the eternal function of the soul.) (Austerities devoid of devotional practices are applauded by the 'Karma-Kandis' but not by the devotees of the Supreme Lord who are intelligent enough to devote their lives to the confidential loving services to the Supreme Lord".) (Sk. XI. 18.10). ("O Uddhava! He who is fully indifferent to worldliness is a steadfast devout Jnani seeking after Moksha and when he abandons this desire of salvation he becomes My Bhakta and renders devotional services to Me without observing the socio-religious duties and even at the sacrifice of his duties as a Sannyasi). (The characteristic feature of a Paramahansa is that he is an Akinchana who has abandoned Varnasram-Dharma and is endowed with absolute reliance on the Lotus Feet of the Supreme Lord Sri Krishna.") (Sk. XI. 18.28). "Just as the moon is differently reflected in different waters, so one Paramatma dwells as Indwelling Monitor in every embodied soul and every soul dwells in every entity or body. Hence, a Mahabhagavata is a 'Samadarsi' and does not energise his activities

in such a manner as would displease the Supreme Lord". (Sk. XI. 18.32). ("Whether a Brahmachari, or a householder (under exceptional circumstances and that for procreating God's children and not demons), or a Vanaprastha or a Sannyasi he should observe Brahmacharya (self-control especially Kama), Tapah (strict adherence to devotional performances), Soucha (indifference to likes and dislikes), Santosha (self-contentment) and Maitri (friendly and kindly temperament) to all beings, sentient and insentient, should be strictly adhered to. But devotional worship of Me, the Supreme Lord, is the only Eternal Religion incumbent upon every 'Varnasram-Dharmi'; otherwise a fall from the right royal road is inevitable".) (Sk. XI. 18.43, Sk. 5.2-3). ("He who is wise and intelligent must consider all unforeseen happiness or pleasure from Brahma-loka downwards as tokens of misery, suffering and sorrow and resultant of Karma and hence transient".) (Sk. XI. 19.18).

श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ।
 परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥
 आदरः परिचर्यायां सर्वाङ्गरभिवन्दनम् ।
 मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥
 मदर्थेष्वङ्गचेष्टा च वचसा मद्गुणेरणम् ।
 मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥
 मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ।
 इष्टं दत्तं हुतं जतं मदर्थं यद् व्रतं तपः ॥
 एवं धर्मेऽनुष्याणामुद्धवात्मनिवेदिनाम् ।
 मयि सञ्जायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥ ११।१९।२०-२४ ॥
 यदात्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् ।
 धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥ ११।१९।२५ ॥
 अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्चयः ।
 आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥
 शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् ।
 तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥
 एते यमाः सनियमा उभयोर्द्वादश स्मृताः ।
 पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥
 शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः ।
 तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः ॥
 दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् ।
 स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥

क्रतं च सुनृता वाणी कविभिः परिकीर्तिता ।
 कर्मस्वसङ्गमः शौचं त्यागः संन्यास उच्यते ॥
 धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः ।
 दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम् ॥
 भगो म पेश्वरो भावो लाभो मद्भक्तिरुत्तमः ।
 विद्याऽऽत्मनि मिदाबाधो जुगुप्सा हीरकर्मसु ॥
 श्रीगुणा नैरपेक्ष्याद्याः सुखं दुःखसुखात्ययः ।
 दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित् ॥ ११।११।३३-४१ ॥
 मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः ।
 उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥
 नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे ।
 गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥
 दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रियः ।
 गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥
 एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः ।
 किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
 गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥ ११।११।४२-४५ ॥
 योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
 ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥
 निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
 तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥
 यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
 न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥
 तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।
 मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ ११।२०।६-९ ॥

"The daily functions of a true devotee are as follows :

- (i) faith in My Nectarine Narratives,
- (ii) incessant chanting of My Holy Names and Narratives,
- (iii) steadfastness in My worship,
- (iv) hymns in My praise,
- (v) relish in the service of My devotees,
- (vi) greeting them with all the limbs,
- (vii) thinking Me pervaded in every entity,
- (viii) worship of My devotees superior to My worship,
- (ix) performance of secular duties for My Pleasure,

- (x) singing of My Narratives and My Qualities by words,
- (xi) dedicating everything to Me,
- (xii) forsaking all desires of elevation and salvation from the mind,
- (xiii) to abandon all wealth and property not conducive to My worship,
- (xiv) to forsake all luxuries and happiness arising from over-attachment for wife, children and properties,
- (xv) to consecrate all things that are worth desiring for, such as muttering the Mantras, observance of vows (e.g., Ekadasi, Jayanti etc.), and austerities etc., for My Pleasure.

(“O Uddhava ! such strict adherence to religion of complete resignation to Me enkindles devotional Love for Me on the score of which the summum-bonum of human life is attained”). (Sk. XI. 19.20-24). (“When devotional Love for Me, the Supreme Lord, is enkindled in the heart of a devotee, he is endowed with the knowledge of his real self, of Godhead, omnipotence of the Supreme Lord, absolute reliance on Him, perfect control of mind and senses, stability in his unalloyed existence and a corresponding detachment from worldly affairs and affinities”). (Sk. XI. 19.25). (“O Uddhava ! ‘Yama’ (Self-restraint) consists in inoffensiveness, truthfulness, non-theft, detachment, bashfulness, non-storing up, firm faith in God, living a life of purity, refraining from idle gossip, steadiness, forbearance and fear of God. ‘Niyama’ (External Regulation) consists in purification, both internal and external, muttering of the Mantras, austerity, sacrifice, respect to superiors, hospitality, worship of the Holy Image, pilgrimage, compassion to all beings, contentment and service to the Preceptor. O Uddhava ! observance of these twentyfour principles enables a man to attain his desired end. O Uddhava ! single-minded devotion to Me is known as ‘Sama’ (control of mind), ‘Dama’ means the controlling of the senses, ‘Titiksha’ is patient sufferance of misery, sorrow and grief, ‘Dhriti’ is control of tongue and carnal appetite, ‘Dana’ is non-offensiveness to others, ‘Tapasya’ is abandonment of desires, ‘Shaurya’ is to conquer nature, and ‘Samadarsan’ is equitable vision or to visualise Paramatma in every body and everybody in Paramatma. Knowers of God know Truth being truthful utterances, purity to be non-attachment for fruitive actions and ‘Sannyasa’ to be renouncement of all selfish desires, ‘Dharma’ is the only wealth of man, I am the Yajna or Sacrifice, ‘Dakshina’ means free distribution of true knowledge, ‘Pranayama’ (respiration of breath) is the great strength, ‘Bhaga’ is My Lordliness, the greatest gain is to attain devotional aptitude to Me, ‘Vidya’ (true learning) is the non-recognition of different views regarding Transcendental Entities and ‘Hri’ (shamefulness) is hatred to vices of impious deeds, ‘Sree’ means possession of all qualities, such as indifference to worldly affinities etc., ‘Sukh’

(happiness) is to transcend the sphere of relatives, 'Duhkha' (sorrow) is hankering after sensual pleasures; a Pandit is he who knows what is serfdom and the means of attaining freedom from bondage".) (Sk. XI. 19.33-41). "O Uddhava! a dunce is he who mis-identifies his self-proper with his body and mind; Observance of My behest is the only Road to salvation; distraction of mind is evil path and the awakening of the quality of Sattva is heaven, hell is nothing but indulgence in Tamah Gunas or dark qualities. O Friend! I am the only Friend and Preceptor of man; Man's body is the house he lives in; He is rich who is endowed with good qualities; he is poor who is discontented. He is niggardly who is profligate and sensuous. He is the Lord who is indifferent to mundane three qualities of Maya and he is fallen who is a slave to his passions and is guided by the three qualities of Maya. O Uddhava! thy questions are all answered by Me, based on the principle of right and wrong; but of what avail is the narration of merits and demerits? A true merit lies in visualising Transcendental merits which are beyond the scope and limit of worldly merits and demerits". (Sk. XI. 19.42-45). ("O Uddhava! for the good of the world I have mentioned three kinds of Yogas, viz., Jnana-Yoga, Karma-Yoga and Bhakti-Yoga. (a) Jnana-Yoga is meant for those who are indifferent for fruitive actions such as socio-religious duties resulting in miseries and sufferings and hence being dispassionate have abandoned them in consequence. (b) Karma-Yoga is meant for those who hanker after fruits of their actions and are not indifferent or dispassionate as to the miserable ends of their actions. (c) Bhakti-Yoga is meant for those who are endowed with firm faith in the Narratives of My Glorious Qualities and Deeds and are neither too much attached to nor too much detached from secular affinities.) ("O Uddhava! fully realised is the devotion of that person who happens, due to coming in contact with a devotee and his mercy, to have firm faith in the Narratives of My Deeds and Qualities in the mundane plane, and who is neither too much detached from nor too much attached to mundane affinities. (There can be no devotion to Me without the Grace of Sadhus.) So long as there is no firm faith in hearing, chanting etc., the narratives of My Glorious Deeds and Qualities and no indifference to fruitive actions, you must perform socio-religious duties enjoined in the Scriptures".) (Sk. XI. 20.6-9).

नृदेहमायं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ।

मयानुकूलेन नभस्वतेरितं पुमान् भवान्धि न तरेत् स आत्महा ॥११२०१७॥

मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः ।

सत्त्वसंपन्नया बुद्ध्या मन आत्मवशं नयेत् ॥११२०१८॥

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।

वेद दुःखात्मकान् कामान् परित्यागेऽप्यनीश्वरः ॥

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।
 जुपमाणश्च तान् कामान् दुःखोदकांश्च गर्हयन् ॥
 प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुनेः ।
 कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥
 भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः ।
 क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥ ११।२०।२७-३० ॥
 तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
 न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ११।२०।३१ ॥
 यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
 योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥
 सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा ।
 स्वर्गापवर्गं मद्दाम कथञ्चिद् यदि वाञ्छति ॥
 न किञ्चित्साधवो धीरा भक्ता ह्येकान्तिनो मम ।
 वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥
 नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
 तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥
 ये मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।
 साधूनां समचित्तानां बुद्धेः परमुपैयुषाम् ॥
 एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः ।
 क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥ ११।२०।३२-३७ ॥
 स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।
 विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥ ११।२१।२ ॥
 किं विधत्ते किमाचष्टे किमनूद्य विकल्पयेत् ।
 इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥
 मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् ।
 पतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम् ।
 मायामात्रमनूद्यान्ते प्रतिषिध्य प्रसीदति ॥ ११।२१।४२, ४३ ॥

("O Uddhava! he who does not cross over the ocean of this world with this competent boat of human body which is rarely available but now accessible by chance, guided by a Preceptor as Helmsman when resorted to and driven by the favourable wind of My Grace, is a self-murderer".) (Sk. XI. 20.17). ("O Uddhava! You should not belittle the force of mind but being self-restrained you are to bring the mind under control with Sattvika intelligence; even after controlling the senses and Prana, the Yogis are found to slip off.) (Hence, after realising the real nature of yourself, constantly engage your

mind to the Eternal Blissful service of the Supreme Lord which will be helpful for the eternal good of the soul.) (Mind is a subtle matter always engaged in lording it over the phenomenal world and is, therefore, averse to think of the welfare of the soul. Hence, without controlling the mind with the constant service of the Supreme Lord, realisation of self and of Godhead is not at all possible"). (Sk. XI. 20.20). ("O Uddhava! he who has imbibed firm faith in the Narrative of My Glorious Deeds and Qualities and is indifferent to the fruits of Loukik and Vedic actions yet incapable of controlling his sensual appetites, knowing fully well that they bring misery, sorrow and grief as sequel, still he should worship Me with unflinching devotion, firm faith and sincere heart, condemning those pleasures of the senses, even if they were indulged in to some extent with great reluctance and contempt, as harmful and sorrowful in the long run. Hence, he who has been dispassionate and indifferent to worldly affinities and always worships Me with single-minded devotion, is absolved from all his lusty desires as I reveal Myself in his heart of hearts as the Antaryami-Paramatma. When there is such realisation of Me as such, all mental ties of mundane affinities, all doubts or scepticism are removed and dispelled and unreaped fruits of all selfish actions wane off from the mental plane of My devotee"). (Sk. XI. 20.27-30). ("Hence, O Uddhava! the practice of dry gnosticism and stoic abnegation cannot be conducive to the good of one who has firm faith in Me and has devoted his mind and all his activities entirely to the service of My Lotus Feet"). (Sk. XI. 20.31). ("Whatever is attainable by pious deeds, severe austerities, knowledge of elements, stoic indifference, practising respiration of breath, charitable deeds and other religious performances, My devotee attains by his unswerving devotion to Me—nay, celestial happiness, emancipation and even My Spiritual Realm, if he so desires"). ("Those saints who are exclusively devoted to Me, do not crave for salvation or union with Me, even vouchsafed by Me"). (Unflinching devotion to Me confers the highest bliss on My devotees who are, therefore, free from mundane longings; for, pure devotion is independent of anything mundane. It is entirely spiritual and hence transcends all natural cravings.) Those who are exclusively devoted to Me are devoid of mundane qualities leading to virtue and vice. They are endowed with calm and equitable God-vision. Their attention and intelligence are always fixed in Me, the Supreme Central Figure of All-Love, Beauty, Truth and Harmony. ("O Uddhava! those who follow this path of pure devotion chalked out by Me, attain to My Blissful Spiritual Realm devoid of the Mayik influences of Time and Space and are, therefore, blessed with the true knowledge of Me, the Supreme Lord"). (Sk. XI. 20.32-37). ("O Uddhava! steadfastness in one's own assigned sphere of actions in life is said to be his distinctive qualification and

anything contrary to that is his disqualification. Such is the conclusion arrived at as regards qualification and disqualification"). (Sk. XI. 21.2). "Nobody except Me knows the ultimate end of the injunctions and prohibitions laid down in the Karma-Kanda of the Vedas, of the Mantras inculcated in the Devata-Kanda and of the Means enjoined in the Jnana-Kanda of the same. The Vedas by prescribing sacrificial rites in their Karma-Kanda represent Me as the Lord of all sacrifices; by prescribing different worships of different Deities represent Me as the Indwelling Monitor or Antaryami-Paramatma of those Deities and by prescribing negative method of 'this-not is Brahman', 'that-not is Brahman' represent Me as the non-differentiated Impersonal Brahman, My Effulgent Aspect. The Vedas assert Me as the only Supreme Entity entirely Spiritual, and declare that nothing can exist beyond and independent of Me and that that which does not exist in Me or exists independent of or separate from Me is My Maya which has no access to the Supreme Lord or to His Realm or to anything that concerns Him and His relation or His conception". (Sk. XI. 21, 42, 43).

यथाम्भसा प्रचलता तरवोऽपि चला इव ।
 चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥
 यथा मनोरथधियो विषयानुभवो मृषा ।
 स्वप्नदृष्टाश्च दाशार्हं तथा संसार आत्मनः ॥
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥
 तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।
 आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥ ११।२२।५३-५६ ॥
 अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ।
 नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥
 स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ।
 भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥
 एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।
 तस्मादनर्थमर्थारयं श्रेयोऽर्था दूरतस्त्यजेत् ॥ ११।२३।१७-१९ ॥

"O Uddhava! just as the unsteadiness of the trees reflected in water is due to the restlessness of water, whirling of earth is due to rolling of eyes, and phantasm and dreams are illusions of mind, so also the worldliness of a fallen soul is delusive. O Uddhava! the worldlings are so much absorbed in their thoughts of worldly affairs, that things which are unreal and transient appear to them as real and eternal due to their enthrallment by My Maya, just as phantoms in dreams appear as real and active. (Hence, there is no cessation of

worldly bondage for the worldly-minded.) (Hence, O Uddhava ! do not enjoy the phenomenal world with your defective and deceptive senses but ponder over the misidentification of your soul with your mind and body due to ignorance of real knowledge of your soul and of Godhead".) (Sk. XI. 22.54-57). "Theft, malice, falsehood, arrogance, lust, wrath, wonderment, vanity, dissension, enmity, suspicion, rivalry, fond attachment concerning women, gambling and drunkenness—these are the fifteen kinds of evils to which fallen souls are liable to fall a victim. Hence, a seeker after eternal well-being must shun these evils by all means". (Sk. XI. 23.17-19).

आवन्त्यो विप्रश्चिन्तितवान्

नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ।

येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥११।२३।२८॥

द्विज उवाच

नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकालाः ।

मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद् यत् ॥ ११।२३।४३; गीता १८।६१

मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।

शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सुतयो भवन्ति ॥ ११।२३।४४ ॥

दानं स्वधर्मो नियमो यमश्च श्रुतश्च कर्माणि च सद्व्रतानि ।

सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः ॥

समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ।

असंयतो यस्य मनो विनश्यद् दानादिभिश्चेदपरं किमेभिः ॥ ११।२३।४६-४७ ॥

जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात्र ह भौमयोस्तत् ।

जिह्वां कचित् संदशति स्वदङ्घ्रिस्तद्वेदनायां कतमाय कुप्येत् ॥ ११।२३।५१ ॥

दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ।

यदङ्गमङ्गेन निहन्यते कचित् कुप्येत कस्मै पुरुषः स्वदेहे ॥ ११।२३।५२ ॥

आत्मा यदि स्यात् सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ।

न ह्यात्मनोऽन्यद् यदि तन्मृषा स्यात् कुप्येत कस्मान्न सुखं न दुःखम् ॥ ११।२३।५३ ॥

ग्रहा निमित्तं सुखदुःखयोश्चेत् किमात्मनोऽजस्य जनस्य ते वै ।

ग्रहैर्ग्रहस्यैव वदन्ति पीडां कुप्येत कस्मै पुरुषस्ततोऽन्यः ॥ ११।२३।५४ ॥

कर्मास्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तद्विजडाजडत्वे ।

देहस्त्वचित् पुरुषोऽयं सुपर्णः कुप्येत कस्मै न हि कर्ममूलम् ॥ ११।२३।५५ ॥

कालस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तत्र तदात्मकोऽसौ ।

नाग्नेर्हि तापो न हिमस्य तत्स्यात् कुप्येत कस्मै न परस्य द्बन्द्वम् ॥ ११।२३।५६ ॥

एतां स आस्थाय परात्मनिष्ठामध्यासितां पूर्वतमैर्महर्षिभिः ।
 अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दाङ्घ्रिनिषेवयैव ॥ ११।२३।५८ ॥
 तस्मात् सर्वात्मना तात निगृहाण मनो धिया ।
 मय्यावेशितया युक्त एतावान् योगसंग्रहः ॥ ११।२३।६१ ॥

BHIKSHU-GEETA

"The Brahmin of Avantinagar thought within himself—"Surely the Supreme Lord Sri Hari, the Lord pervading all deities, has been graciously pleased upon Me by Whose Grace I have been detached from all worldly relations and connections and have been blessed with genuine asceticism which is the only vessel or raft to cross the ocean of this world". (Sk. XI. 23, 28). The Brahmin said, "The people of the world, the gods, the soul, the planets, deeds, or time are not the causes of pleasure or pain but it is mind, the bitterest enemy of mankind, by which the wheel of this world is revolving which is the only cause of pleasure or pain—so say the knowers of Truth". (Sk. XI. 23.43). (Vide Geeta Ch. XVIII. 61). "It is the powerful mind that begets the three qualities of Maya from which Sattvik, Rajasik and Tamasik actions arise and as the result of which actions different births, such as celestial, human and animal and such like births, take place. In other words, when a fallen soul is engrossed by the three qualities of Maya, he brings upon himself his own ruin due to his aversion to the worship of Sri Vishnu being guided by his mind, the originator of the above three qualities. Sometimes he egotises himself as a god, millionaire, erudite scholar, Varnasram-Dharmi, male or female, bird or beast, tree or insect or an enjoyer or renouncer of the world and thus forgets the real nature of his own self and of the Supreme Lord, Sri Krishna. This is known as 'Manodharma' (or mental speculation)." (Sk. XI. 23.44). ("All pious deeds such as gifts, socio-religious duties, yama, niyama, hearing Scriptures and observing vows are performed as the possible means of controlling the mind and it is said to be the highest Yoga but what is the use of all these performances for him whose mind has been controlled or for him whose mind has not been controlled?) (If Sri Hari is worshipped, what is the use of Tapasya? If not, what is its use then? If Sri Hari is realised within and without, what is the use of Tapasya? If not, what is its use after all?) (Sk. XI. 23.46-47). "If this world be the cause of our pleasure or pain, the soul is not affected thereby; on the contrary, the perverted ego (mind) and gross body are responsible for one's pleasure or pain, just as a person is not enraged upon another because of his tongue being bitten by his own teeth. In other words, soul is not responsible for pleasure or pain which is the outcome of his coming in contact with the phenomenal world in his conditioned state. The Jivas being the eternal servants of the

Supreme Lord Sri Krishna must not quarrel with one another and thus incur His Displeasure which means indifference to His worship. (A *Mahabhagavata* knows that every Jiva soul is the eternal servant of the Supreme Lord Sri Krishna barring which he has no other duties in this world.) (To forget such eternal Blissful Service of the Lord is to court hatred or love for mundane things or persons *which characterises a fallen soul and is the root cause of his eternal Mayik bondage*). (Sk. XI. 23.51). ("If the presiding deities of the senses be the cause of pleasure or pain, then also the soul is not responsible for it, just as a person is not enraged upon any part of his limbs for its giving trouble to another; so the Supreme Lord or an Absolute-Realised soul remains indifferent to mundane pleasure or pain"). (Sk. XI. 23.52). ("If the soul is responsible for pleasure or pain, then also it is not worth while to enrage upon others, as it is the nature of the soul; but as there is no other thing than soul, *any conception other than this is an illusion.*) (Hence, pleasure or pain being an illusion, there is no cause of anger). In other words, (pleasure or pain does not belong to the soul. It is due to the perverted conception of the soul with body and mind.) (The pleasure or pain which we enjoy as the outcome of love or hatred is due to the ignorance of the real knowledge of our self and Godhead.) Hence ignorance of real self must not be confounded with real knowledge of self. The former belongs to this phenomenal world while the latter belongs to the Spiritual Realm where there is no perception of pleasure or pain but realisation of Eternal Bliss". (Sk. XI. 23.53). ("If the planets are responsible for pleasure or pain, then also the soul which is devoid of birth and death, is not responsible for this. Although the astrologers ascribe mundane pleasure or pain to favourable and unfavourable constellation, still the knowers of Transcendental Knowledge do not ascribe pleasure or pain to soul which is *beyond the scope of planets, mind or body*"). (Sk. XI. 23.54). ("If action, good or bad, is responsible for our pleasure or pain, then also the soul is not responsible because actions are done under the influence of the three qualities of Maya.) (This is due to the ignorance of the knowledge of one's own real self as 'Atma' is self and body or mind is non-self; so, that which is the outcome of non-self, say anger or lust, must not be ascribed to self which is beyond non-self"). (Sk. XI. 23.55). ("If time is responsible for pleasure or pain, still then the soul is not responsible for this. Just as flames are not heated or burnt by the blazing fire or a particle of snow is not destroyed by cold, so the soul being a part of Brahman representing Time is not responsible for pleasure or pain"). (Sk. XI. 23.56). ("Hence, by following in the footsteps of the great sages of yore, the path of steadfast devotion to the Lotus Feet of the Supreme Soul Paramatma, I shall cross over this infinite and impassable ocean of ignorance by the unalloyed service to the

Lotus Feet of the Supreme Lord Sri Krishna".) (Sk. XI. 23.58). ("Hence, O Uddhava! fix your mind on Me and Me alone, then shall you be able to have full control over your mind.") (This is the essence of all Yoga philosophy). In other words, (Bhakti-Yoga or confidential loving service to My Lotus Feet is the only means to control the mind, the bitterest enemy of mankind and not Karma-Yoga, Jnana-Yoga, Hata-Yoga, Raja-Yoga or any other Yoga averse to Bhakti-Yoga, which consists in the constant contemplation on and devotional loving service to the Lotus Feet of Me the Supreme Lord Sri Krishna with the sole intention of His delight and satisfaction"). (Sk. XI. 23.61).

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।
 स्वतो न संभवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥
 पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि ।
 तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः ।
 प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः ।
 सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥
 सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते ।
 गुणव्यतिकरः कालः स्वभावः सूत्रमेव च ॥
 पुरुषः प्रकृतिर्व्यक्तमहङ्कारो नभोऽनिलः ।
 ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नच ॥
 श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः ।
 वाक्पाण्युपस्थपाय्वङ्मित्रकर्माण्यङ्गोभयं मनः ॥
 शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः ।
 गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥
 सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी ।
 सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥
 व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया ।
 लब्धवीर्याः सृजन्यण्डं संहताः प्रकृतेर्वलात् ॥
 सप्तैव धातव इति तत्रार्थाः पञ्च खादयः ।
 ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः ॥
 षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् ।
 तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥
 चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः ।
 जातानि तैरिदं जातं जन्मावयविनः खलु ॥
 संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च ।
 पञ्चपञ्चैकमनसा आत्मा सप्तदशः स्मृतः ॥

तद्वत् षोडशसंख्याने आत्मैव मन उच्यते ।
 भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश ॥
 एकादशत्वं आत्मासौ महाभूतेन्द्रियाणि च ।
 अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ ॥
 इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् ।
 सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

श्रीमदुद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ ।
 अन्योन्यापाश्रयात् कृष्ण दृश्यते न भिदा तयोः ।
 प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि ॥
 एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि ।
 छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः ॥
 त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तिः ।
 त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः ॥

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ ।
 एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥
 ममाङ्ग माया गुणमय्यनेकधा विकल्पबुद्धीश्च गुणैर्विधत्ते ।
 वैकारिकस्त्रिविधोऽध्यात्ममेकमथाधिदैवमधिभूतमन्यत् ॥
 दृग् रूपमार्कं वपुर्त्र रन्ध्रे परस्परं सिध्यति यः स्वतः खे ।
 आत्मा यदेषामपरो य आद्यः स्वयानुभूत्याखिलसिद्धसिद्धिः ॥
 एवं त्वगादि श्रवणादि चक्षुर्जिह्वादि नासादि च चित्तयुक्तम् ॥
 योऽसौ गुणक्षोभकृतो विकारः प्रधानमूलान्महतः प्रसूतः ।
 अहं त्रिवृन्मोहविकल्पहेतुर्वैकारिकस्तामस ऐन्द्रियश्च ॥
 आत्मा परिज्ञानमयो विवादो ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।
 व्यर्थोऽपि नैवोपरमेत पुंसां मत्तः परावृत्तधियां स्वलोकात् ॥

श्रीमदुद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो ।
 उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च ॥
 तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः ।
 न ह्येतत् प्रायशो लोके विद्वांसः सन्ति वञ्चिताः ॥

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् ।
 लोकाह्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥
 ध्यायन्मनोऽनुविषयान् दृष्टान् वानुश्रुतानथ ।
 उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शाम्यति ॥
 विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः ।
 जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥
 जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद ।
 विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः ॥
 स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ ।
 तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥
 इन्द्रियायनसृष्टयेदं त्रैविध्यं भाति वस्तुनि ।
 बहिरन्तर्भिर्दाहेतुर्जनोऽसज्जनकृद् यथा ॥ ११।२२।१०-४१ ॥

THE LORD ON THE BASIC PRINCIPLES

The difference between the advocates of various principles is due to the inscrutable influence of Maya, the Deluding Potency of the Lord. Indeed, there is no difference between 'Purusha' and 'Ishvara'. Empiric knowledge belongs to Mayik qualities, it does not belong to 'Atma' or self proper. Mayik illumination is otherwise known as Sattva-guna. 'Karma' or action is based on Rajah-guna. While ignorance is the result of Tamah-guna. Mahakala is Godhead Himself. Mahat-tattva is the product of nature. The twentyfive principles consist of 'Purusha' or Jiva, Prakriti, Mahat-tattva or Buddhi, Ahamkara, Manah (mind) plus five great elements, their five properties and ten senses. Adding Paramatma to these, they become twenty-six. The twenty-eight principles are as follows :—The twentyfive principles mentioned above plus the three qualities of Maya. The seventeen principles are—five great elements plus their five properties, five senses, mind and Jivatma. Sixteen principles are—five great elements, their five properties, plus five senses, plus Jivatma, (mind is included in the Jivatma). The thirteen principles are—five great elements, five senses, plus mind, Jivatma and Paramatma. The eleven principles are—five great elements, five senses and Jivatma. The nine principles are—five great elements, plus mind, intelligence, Ahamkara and Jivatma. The eight principles are—five great elements, plus mind, intelligence and Ahamkara. The seven principles are—the five great elements, plus Jivatma and Paramatma. The six principles are—five great elements, plus Jivatma or Paramatma. The four principles are—fire, water, food and Atma. From

these four principles emanates this mundane world. The twentyfour principles are—Prakriti, Mahat-tattva or Chitta, Ahamkara (ego), five properties of five great elements, eleven senses and five great elements.

Prakriti is the neutral state of the three qualities of Maya. In Vaikuntha, there are no Mayik qualities. There the three qualities, viz., Hladini, Sandhini and Samvit, are the three aspects of the Chit-Potency of the Supreme Lord Sri Vishnu. There is no birth and death in Vaikuntha but there is undivided eternal Time which is one and the same with the Supreme Lord Himself. Prakriti is Avyakta or unmanifest. Where Prakriti is knowable or manifest, there Prakriti is known as Mahat-tattva. From the five properties of sense-experience emanate five great elements. Motion, speech, quittings and handicraft are the properties of five organs of action. The difference between 'Purusha' and 'Prakriti' is this: Purusha is unchangeable or immutable and is very difficult to comprehend, while Prakriti is liable to transformation or changeability. Though there is a difference between 'Vibhu' and 'Anu' in the Spiritual Realm, still there is no collision between them on account of one undivided principle of 'Rasa' Who is Godhead Himself ("Raso Vai Sah"). Hence, instead of Mayik birth, growth and death, there is 'Sacchidanandatva' pervading all through. There are Adhyatma, Adhibhuta and Adhidaiva otherwise known as thing observed, observation and observer in the phenomenal world. No result is possible without the co-operation of these three but Atma is independent while things unspiritual are interdependent. In respect of ocular sense, the 'Adhyatma' is eye, things observed are 'Adhibhuta' and intermediate particle of sun in respect of eye is known as 'Adhidaiva'. Things are visible with the co-operation of these three things. The other senses, viz., ears, tongue, nose, touch and Chitta (undivided attention), are also characterised with the three aspects of 'Adhyatma', 'Adhibhuta' and 'Adhidaiva'. Like eyes, touch has got three aspects, viz., skin, touch and air. Similarly ears have sound and ether; tongue has Rasa and Varuna; nose—smell and 'Asvinikumaras'; Chitta (attention)—knowable and 'Vasudeva'; Mind—thinkable and Moon; Buddhi (intelligence)—intelligible and 'Brahma'; Ego—egoism and 'Rudra'. From this it is a conclusive truth that there is no similarity or unity between mundane and transcendental regions; each one is distinct from the other, but according to the 'Doctrine of Achintya-Bhedabheda' or simultaneous existence of distinction and non-distinction, every entity is simultaneously distinct and non-distinct from Godhead. Though there is diversity in unity, things are not at variance with one another. Everything is focussed to the gratification of the Central Figure of All—Love, Beauty, Truth and Harmony.

The Godhead Himself impregnates Prakriti from which Mahat-tattva emanates. From Mahat-tattva emanate three kinds of 'Aham-karas', viz., Vaikarika or Sattvika, Rajasika and Tamasika. The controversy in regard to insure whether the world is true or false is due to ignorance of the knowledge of *Atma* or real self. And though these discussions end in fruitless attempts, still there is no end of these polemic discussions.

In reply to Uddhava's question 'why the Jivas are averse to His worship', the Supreme Lord says, "It is mind that travels from one body to another with five senses under the influence or consequence of the deeds done in this or previous births. *Atma* or soul follows the mind owing to his misidentification of himself with body and mind. The soul forgets his own real nature when he misidentifies himself with the changeable properties of the five great elements. Death or separation from the gross body of a Jiva is the extreme forgetfulness of previous birth on account of the excessive absorption in mundane pleasure and pain. While birth of a Jiva is the egotism of the soul proper with body and mind like the egotism in mental speculation or in dream. The misidentification of self with the nature's products is known as birth or appearance in mundane plane. Just as the present embodied soul cannot recollect its previous birth, so also the present dreaming or speculative soul does not remember the dreams or speculations of previous births but considers the embodied soul in the present birth as if born just now, though the soul exists eternally in the Lord. E.g. I am a boy, I am a young man aged 25, I am old aged 50, 60, 70 etc., I am male or female, I am a king or queen, a Brahmin, a Kshatriya, a Vaishya or a Sudra, a brahmachari, a grihastha, a vanaprastha or a sannyasi, a devata, an asura or a rakshasa, an animal, a plant, an insect or reptile etc., etc. All these vanities end in death but the proclivities of the mind of the fallen soul bring about new births until they are totally exterminated from the mental plane by the performance of devotional activities. Such is the action of *Mahamaya*, that deludes the people of the world when they forget the Lotus Feet of the Supreme Lord. (Sk. XI. 22. 10-41).

नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च ।
 कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तत्र दृश्यते ॥
 यथाचिंषां स्रोतसां च फलानां वा वनस्पतेः ।
 तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥
 सोऽयं दीपोऽचिंषां यद्वत् स्रोतसां तदिदं जलम् ।
 सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥

मा स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् ।
 म्रियते वामरो भ्रान्त्या यथाग्निर्दाहसंयुतः ॥
 निषेकगर्भजन्मानि बाल्यकौमारयौवनम् ।
 वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥
 एता मनोरथमयीर्हान्यस्योच्चावचास्तनूः ।
 गुणसङ्गादुपादत्ते कश्चित् कश्चिज्जहाति च ॥
 आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ ।
 न भवाप्ययवस्तूनामभिज्ञौ द्वयलक्षणः ॥
 तरोर्वीजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ ।
 तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥
 प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ।
 तत्त्वेन स्पर्शसंमूढः संसारं प्रतिपद्यते ॥
 सत्त्वसङ्गादपीन् देवान् रजसासुरमानुषान् ।
 तमसा भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥
 नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् ।
 एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकार्यते ॥
 यथाम्भसा प्रचलता तरवोऽपि चला इव ।
 चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥
 यथा मनोरथधियो विषयानुभवो मृषा ।
 स्वप्नदृष्टाश्च दाशार्हा तथा संसार आत्मनः ॥
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥
 तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।
 आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥
 क्षितोऽवमानितोऽसद्भिः प्रलब्धोऽसूचितोऽथवा ।
 ताडितः सन्निरुद्धो वा वृत्त्या वा परिहापितः ॥
 निष्ठितो मूर्त्रितो वाज्ञैर्वहुधैवं प्रकम्पितः ।
 श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत् ॥ ११।२२।४२-५८ ॥

Just as a Jiva creates numberless objects without any subjective reality, so also mind acts under the influence of the three qualities due to its attachment to mundane entities in different births. That mind is the root-cause of various distinctions, both internal and external. Mind with its senses creates this universe for its enjoyment with the result of temporary distinction of high, middle and common. Just as a son born of a father creates distinction by his actions between his father and others, so also a Jiva misidentifying

with the phenomenal world forgets his own self under the influence of egotism, lives in this world and enjoys pleasure and pain and suffers eternal misery owing to imaginary distinction between reality and unreality. Just as a father quarrels with another claiming fatherhood of his son, so also a Jiva forgets the real nature of his own self due to misidentification with non-self. Just as human body undergoes different stages in life, e.g., childhood, youth, old age etc., so also a fallen soul undergoing different stages of life considers this changeability as the nature of the soul. But in fact, there is no changeability in the nature of the soul. It is the mind and the body that changes in different stages of life. But the soul is always engaged in the loving service of the Lord without creating any unpleasantness in action, words and thoughts. The soul, which is devoid of birth and death comes into existence, though unborn, due to the seed of *Karma* and dies although deathless in its nature. It is the tabernacle of a fallen soul that undergoes nine kinds of changes, viz., 1. impregnation, 2. staying in the womb, 3. birth, 4. childhood, 5. boyhood, 6. youth, 7. maturity, 8. old age or infirmity, 9. death. A fallen soul egotises himself, through ignorance, the higher and lower status consequent upon his actions in this or previous birth. But by the Grace of Sri Krishna, a fortunate being is enabled to abandon this egotism by dint of his Transcendental Knowledge. A Jiva soul is quite distinct from his fleshy coil on account of his perspection of physical birth and death. A fallen soul forgets his real nature due to his mundane attachment and enters into this world of *Maya* on account of his association with mundane things and persons. A Jiva under the influence of the three qualities of *Maya* undergoes births and deaths in higher and lower status. Though actionless, a Jiva lords it over the phenomenal world under the influence of his perverted intelligence. A Jiva's misidentification with this world is as false as dream. Just as trees on the river-bank tremble when reflected on the trembling water, so also is Jiva's egotism of enjoying mood on account of his forgetfulness of his real self, hence misidentification with body and mind. Just as in dream there is no subjective existence of things or persons, so also is Jiva's worldliness in this unreal world on account of his wrong attachment for the phenomenal world. (Cf. Sk. IV. 29.36, 74 and Sk. XI. 28.13). Hence, O Uddhava! do not enjoy the phenomenal world with your unreal senses; shake off your false egotism of your mind and body with soul due to the ignorance of your knowledge of real self and of Godhead. (Sk. XI. 42-58).

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् ।
गृहेषु खगवत् सक्तस्तमारुढच्युतं विदुः ॥ ११।७।७४ ॥

एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
 यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥ ११।२९।२२ ॥
 श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ।
 परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥ ११।२९।२० ॥

Sri Krishna says to Uddhava, "O Uddhava ! human life is covetable by gods, even by Brahma and Siva. Brahmaji says—'We the gods yearn for human life and are loud in its praise, not because of its offering sensual pleasures, but because of its enabling one to acquire Transcendental Knowledge. But unfortunately, the people of the world after obtaining the priceless jewel of human life, do not worship the Supreme Lord Sri Krishna, for their being enthralled by the three qualities of Maya. Those who are devoid of any mundane pride and are, therefore, more competent than we in their devotional love for Sri Krishna, are entitled to reach Goloka, the Abode of Eternal Bliss. They are so intoxicated in their constant chanting of the Narratives of the Qualities and Deeds of Sri Krishna that even Yama, the dispenser of justice, does not dare approach them and in doing so, they express so much ardent love for chanting His Glories and Renown that they are deeply absorbed and overflowing tears of love, horripilation, paleness and trance manifest themselves in their body. It is for this reason of their ecstatic loving devotion to Sri Krishna and their tender, kind and affectionate temperament that their devotional human life is all that we aspire after. He who, after attaining this human life, an open door to liberation, is foolishly addicted to worldly affinities like the pigeons, is said to be a fallen soul from the topmost ladder of salvation. (Sk. XI. 7.74). Attainment to Me, the Absolute Truth and the Fountainhead of all Nectarine Eternal Bliss with this human life, though transient and perishable at any moment, is the acme of intelligence of all intelligentsia and genius of all philosophers or savants. (Sk. XI. 29.22). Unflinching faith in the Nectarine Narratives, incessant chanting of His Holy Names and hymns in His praise and steadfastness in the worship of His Lotus Feet enkindle Krishna-Prema in the heart of a devotee." (Sk. XI. 19.20).

आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् ।
 यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥
 तन्मायाफलरूपेण केवलं निर्विकल्पितम् ।
 वाङ्मनोऽङ्गोचरं सत्यं द्विधा समभवद् बृहत् ॥
 तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका ।
 ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥

तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः ।
 मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥
 तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः ।
 ततो विकुर्वतो जातोऽहङ्कारो यो विमोहनः ॥
 वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् ।
 तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः ॥
 अर्थस्तन्मात्रिकाज्ज्ञे तामसादिन्द्रियाणि च ।
 तैजसाद् देवता आसन्नेकादश च वैरुतात् ॥
 मया सञ्चोदिता भावाः सर्वे संहत्यकारिणः ।
 अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥
 तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ ।
 मम नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मभूः ॥
 सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् ।
 लोकान् सपालान् विश्वात्मा भूर्भुवः स्वरिति त्रिधा ॥११२५१२-११॥

"O Uddhava! in the beginning of creation, there was one Undivided Truth, who is Godhead Himself, Who is Unthinkable and Unknowable bereft of the slightest tinge of Maya. He manifested Himself in two Aspects, viz., things visible and results of fruitive actions of which one is Prakriti, the receptacle of cause and effect, and another is Absolute Knowledge known as Purusha or Jiva, the enjoyer. The knower, knowable and knowledge of the phenomenal world are the three functions of Prakriti. Atma-Dharma or Prema-Dharma consists in unadulterated loving service to the Supreme Lord Sri Krishna. Divorce from this loving service leads a fallen soul to lord it over the phenomenal world. Enjoying mood is the root-cause of aversion to Krishna-worship. When the First Purusha-vatara wills to create, He impregnates the External Mayik Potency with the seed of innumerable Jivas. Then the three qualities, viz., Sattva, Rajah and Tamah are manifested. From these three qualities Mahat-Tattva or Chitta is manifest. From this Mahat-Tattva the three kinds of Ahamkaras, viz., Vaikarika, Taijasa and Tamasa emanate. From Tamasa-Ahamkara emanate the five properties of five great elements and also five great elements; from Rajasa-Ahamkara emanate the ten senses and from Sattvika-Ahamkara emanate mind and the presiding deities of the ten senses and the mind. From the union and separation of these elements, emanates this phenomenal world, the plane of enjoyment of the fallen souls. The First Purushavatara entered this Brahmanda as Garbhodakasayi-Vishnu, from whose Navel Pit originates a lotus named the universe containing the 14 lokas in its stem and from this lotus Brahmaji derives his origin.

Empowered by Me, Brahmaji created the fourteen worlds comprising Satya, Tapa, Maha, Jana, Svarga, Bhuva, Bhu, Atala, Vitala, Nitala, Sutala, Talatala, Rasatala, Mahatala and Patala."

श्रीभगवानुवाच

गुणानामसमिश्राणां पुमान् येन यथा भवेत् ।
 तन्मे पुरुषवर्णेदमुपधारय शंसतः ॥
 शमो दमस्तितीक्ष्णश्च तपः सत्यं दया स्मृतिः ।
 तुष्टित्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः ॥
 काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिदा सुखम् ।
 मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥
 क्रोधो लोभोऽनृतं हिंसा याच्ञा दम्भः क्रुमः कलिः ।
 शोकमोहौ विषादार्ता निद्राऽऽशा भीरुद्यमः ॥
 सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः ।
 वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु ॥
 सन्निपातस्त्वहमिति ममेत्युद्धव या मतिः ।
 व्यवहारः सन्निपातो मनोमात्रेन्द्रियास्तुभिः ॥
 धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः ।
 गुणानां सन्निकर्षोऽयं श्रद्धारतिधनावहः ॥
 प्रवृत्तिलक्षणे निष्ठा पुमान् यर्हि गृहाश्रमे ।
 स्वधर्मे चानुतिष्ठेत् गुणानां समितिर्हि सा ॥
 पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः ।
 कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥
 यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः ।
 तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्त्रियमेव वा ॥
 यदा आशिष आशास्य मां भजेत स्वकर्मभिः ।
 तं रजःप्रकृतिं विद्याद्विसामाशास्य तामसम् ॥
 सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे ।
 चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥
 यदेतरो जयेत् सत्त्वं भास्वरं विशदं शिवम् ।
 तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥
 यदा जयेत् तमः सत्त्वं रजः सङ्गं भिदा चलम् ।
 तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥
 यदा जयेद् रजः सत्त्वं तमो मूढं लयं जडम् ।
 युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः ।
 देहेऽभयं मनोऽसङ्गं तत्सत्त्वं विद्धि मत्पदम् ॥
 विकुर्वन् क्रियया चाधीरनिर्वृत्तिश्च चेतसाम् ।
 गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशाम्य ॥
 सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम् ।
 मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ।
 पृथग्माने गुणे सत्त्वे देवानां बलमेधते ।
 असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥
 सत्त्वाज्जागरणं विद्याद् रजसा स्वप्नमादिशेत् ।
 प्रस्थापं तपसा जन्तोस्तुरीयं त्रिषु संततम् ॥
 उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः ।
 तमसाधोऽथ आमुख्याद् रजसान्तरचारिणः ॥
 सत्त्वे प्रलीनाः स्वर्यान्ति नरलोके रजोल्याः ।
 तमोल्यास्तु निरयं यान्ति मामेव निर्गुणाः ॥
 मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।
 राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम् ॥
 कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् ।
 प्राकृतं तामसं ज्ञानं मन्त्रिष्टं निर्गुणं स्मृतम् ॥
 वनं तु सात्त्विको वासो ग्रामो राजस उच्यते ।
 तामसं द्यूतसदनं मन्त्रिकेतं तु निर्गुणम् ॥
 सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः ।
 तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥
 सात्त्विक्याध्यात्मिकी श्रद्धा कर्म श्रद्धा तु राजसी ।
 तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥
 पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् ।
 राजसं चेन्द्रियप्रेष्टं तामसं चार्तिदाशुचि ॥
 सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् ।
 तामसं मोहदैव्योत्थं निर्गुणं मदपाश्रयम् ॥
 द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः ।
 श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि ॥
 सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः ।
 दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥
 एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः ।
 येनेमे निर्जिताः सौम्य गुणाजीवेन चित्तजाः ।
 भक्तियोगेन मन्त्रिष्ठो मद्भावाय प्रपद्यते ॥

तस्माद् देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् ।
 गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥
 निःसङ्गो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः ।
 रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनिः ॥
 सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः ।
 सम्पद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ॥
 जीवो जीवविनिर्मुक्तो गुणैश्चाशयसम्भवैः ।
 मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्चरेत् ॥ ११।२५।१-३६ ॥

Sri Bhagavan says, "O Uddhava ! Hear about the different conditions of the Jiva when he falls under the influence of the three qualities of Maya. 'Sama' (control of the inner senses by steadfast attachment to Me), 'Dama' (control of the outer senses), 'Titiksha' (desisting from giving attention to ephemeral things), 'Iksha' or Viveka (search after the Eternal Truth), 'Tapasya' (acceptance of what is congenial and giving up of what is detrimental to Bhakti-yoga), 'Satya' (love for truth), 'Daya' (imparting knowledge of the real self to a Jiva who has fallen under the spell of Maya), 'Smriti' (remembrance of the sayings of the Scriptures), 'Tusti' (satisfaction), 'Tyaga' (giving up evil company), 'Vairagya' (giving up the enjoying mood), 'Sraddha' (firm faith in Sri Hari), 'Hri' (abstention from all kinds of sensual enjoyments), 'Dana' (munificence), 'Atmarati' (self-satisfaction) etc., these are the characteristics of Sattva Guna. Kama (lust), Chesta (endeavour), Darpa (pride), Vishayatrishna (desire to accumulate wealth), Garva (vanity), bodily prowess, intellectualistic desire to fight etc., are the characteristics of Rajah Guna. Anger, unholy desire, untruthfulness, enmity, sorrow, ignorance, fearfulness, laziness etc., are the characteristics of Tamah Guna. A person is said to be Sattvika according to the preponderance of the Sattvika qualities, Rajasika according to the preponderance of the Rajasika qualities, and Tamasika according to the preponderance of the Tamasika qualities. When a person worships Me by unalloyed loving devotion, while performing the duties of Varnasrama without any hankering for the fruits thereof, then he or she is said to be of Sattvika nature. (Sk. XI. 25.10). When a person worships Me to get wealth, fame, dominionship etc., then he or she is said to be of Rajasika nature and when a person worships Me in order to kill his enemies, then he or she is said to be of Tamasika nature. These three qualities are the products of the chitta of the Jiva and do not exist in My Self Proper (Sk. XI. 25.12). The Jiva suffers punishment from enthrallment by Maya due to his being overpowered by these three qualities. Persons of Sattvika nature may get promotion up to Satyaloka, the highest plane within the mundane universe, persons of

Rajasika nature get human bodies and persons of Tamasika nature are continually degraded till they become trees and stones. O Uddhava! it is due to the actions arising from these three qualities that a Jiva has to travel in this mundane plane, subject to creation and destruction. When a Jiva is able to conquer these three qualities of Maya by unalloyed loving service to My Lotus Feet, then only he is able to live in the Transcendental Plane (Sk. XI. 25.32). Therefore, a person of pure conscience and intelligence, having once got the human frame, in which he can acquire knowledge of the real self and of Godhead, should give up his attachment for the three qualities and worship Me steadfastly with single-minded devotion. (Sk. XI. 25.33)."

सङ्गं न कुर्यादसतां शिश्रोदरतृपां कचिद् ।
 तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥ ११।२६।३ ॥
 त्वङ्गांसरुधिरस्त्रायुमेदोमज्जास्थिसंहतौ ।
 विष्णून्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥ ११।२६।२१ ॥
 किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा ।
 किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ॥ ११।२६।१२ ॥
 अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
 विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥ ११।२६।२२ ॥
 एवं प्रगायन् नृपदेवदेवः स उर्वशीलोकमथो विहाय ।
 आत्मानमात्मन्यवगम्य मां वै उपारमज्ज्ञानविधूतमोहः ॥ ११।२६।२५ ॥
 ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
 सन्त एवतस्यच्छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥ ११।२६।२६ ॥
 सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः ।
 निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिग्रहाः ॥
 तेषु नित्यं महाभाग महाभागेषु मत्कथाः ।
 संभवन्ति हि ता नृणां जुषतां प्रपुनन्त्यघम् ॥
 ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः ।
 मत्पराः श्रद्धधानाश्च भक्तिं विन्दन्ति ते मयि ॥
 भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते ।
 मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ॥ ११।२६।२७-३० ॥
 यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।
 शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥ ११।२६।३१ ॥
 निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम् ।
 सन्तो ब्रह्मविदः शान्ता नौर्दंढेवाप्सु मज्जताम् ॥

अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् ।
 धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाङ् विभ्यतोऽरणम् ॥
 सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः ।
 देवता बान्धवाः सन्तः सन्त आत्माहमेव च ॥ ११।२६।३२-३४ ॥

The human body is suitable for the worship of the Supreme Lord Sri Krishna. Having got this human body, a person can get the loving service of the Supreme Lord, Who is All-love and All-Bliss, by performing Bhagavata-Dharma. Such a person is completely free from the three qualities of Maya, and his knowledge of the self and of Godhead is never clouded by Maya though he may live in the mundane plane. Jivas who have no knowledge of their real selves due to their aversion to worship the Supreme Lord Sri Krishna, are slaves to Maya, the Deluding Potency. Such Jivas are addicted to gross sensual enjoyments and are wicked by nature. Association with such wicked persons is the cause of one's fall into the hell (Sk. XI. 26.3). King Pururava (son of Ela) who was at first infatuated by the beauty of Urvasi, the celestial nymph, afterwards suffered great misery due to separation from her and sang a song telling the disastrous effect of association with women. The male or female bodies are made of skin, flesh, blood, bones, excreta etc. A person who tries to enjoy such bodies is nothing but a vile worm (Sk. XI. 26.21). Of what avail is Vidya (learning), Tapasya (austerities), Tyaga (renunciation), hearing of Sastras, seclusion, observation of silence etc., to a person whose mind is enchanted by the beauty of a woman? (Sk. XI. 26.12). Even a saint should not believe the enemies, such as, lust, anger etc. Therefore the company of women and those addicted to women should be shunned by all means. (Sk. XI. 26.22). King Pururava, singing this song, freed himself from the allurements of Urvasi and took absolute shelter at the Lotus Feet of the Supreme Lord (Sk. XI. 26.25). Therefore, a person should give up bad company and associate with Sadhus. It is only the Sadhus who can cut asunder the bondage of attachment to flesh and blood by imparting Transcendental Knowledge (Sk. XI. 26.26). The real Sadhus are free from bondage of Maya and are constantly engaged in the unalloyed loving service of the Supreme Lord Shri Krishna. In their midst, discourses about the Supreme Lord are always held, by hearing which a Jiva is freed from all sins and gets eligibility to serve Sri Krishna. When a person has got the unalloyed loving service of the Supreme Lord Sri Krishna, what else remains for him to be coveted? (Sk. XI. 26.27-30). "Just as cold, gloom and fear are dispelled from the body and minds of those who have taken recourse to the God of fire or sun, so also all kinds of sins, inertness, gloom of ignorance and fear from death are removed from the body and minds

of those who have taken absolute shelter in the lotus feet of Sadhus with a serving temperament (Sk. XI. 26.31). Just as a boat is a great shelter to those who are about to be drowned, so also the Sadhus who are well versed in Transcendental Knowledge are the absolute shelter for those fallen souls that are being tossed up and down in the cycle of higher and lower births in this terrible ocean of the world. Just as food is the life-vita of living animals, just as I am the Supreme Shelter of the surrendered souls, and just as Bhagavata-Dharma is the only wealth of mankind in after-life, so also the Absolute-realised Sadhus are the undisputed Redeemers of all fallen souls who are afraid of falling in the pit-fall of worldliness. Just as the sun-light imparts vision to mundane eyes, so also the absolute-realised souls (Sadhus) impart spiritual vision to those who are aspirant after Absolute Truth. Hence the Sadhus are the only objects of worship, and are the only friends and relatives of the people on the mundane plane. Not only that, it is They who are the only Treasure of Love, Respect and Reverence as I am." (Sk. XI. 26.32-34).

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः ।
 त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥
 यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः ।
 यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे ॥
 अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे ।
 द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया ॥
 पूर्वं स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये ।
 उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना ॥
 सन्ध्योपास्त्यादिकर्माणि वेदेनाचोदितानि मे ।
 पूजां तैः कल्पयेत् सम्यक्सङ्कल्पः कर्मपावनीम् ॥
 शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
 मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥
 चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् ।
 उद्भासावाहने न स्तः स्थिरायामुद्धवार्चने ॥
 अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम् ॥
 स्नापनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥
 द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः ।
 भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥
 स्नानालङ्करणं प्रष्टुमर्चायामेव तूद्धव ।
 स्थण्डिले तत्त्वविन्यासो ब्रह्मावाज्यप्लुतं हविः ॥

सूर्ये चाभ्यर्हणं प्रेष्टुं सलिले सलिलादिभिः ।
श्रद्धयोपहृतं प्रेष्टुं भक्तेन मम वार्यपि ॥ ११।२७।७-१७ ॥

ARCHANA OR WORSHIP OF THE HOLY IMAGE OF THE SUPREME LORD

The worship of the Holy Image of the Supreme Lord is of eternal benefit to members of all Varnas and Asramas and even to women and Sudras. This worship cleanses the mind from impurities accrued by coming in contact with the Mayik qualities and enables one to become eligible for the unalloyed loving service of the Supreme Lord. For a person prone to enjoy mundane felicity, this worship is the only remedy. The Supreme Lord Himself has laid down rules and regulations regarding this worship. This worship is of three kinds, viz., Vaidik, Tantrik and Misra or a mixture of the two. Holy Image, Earth, Fire, Sun, Water and Heart—these are the receptacles of worship. Holy Images appear through eight different kinds of media, viz., stone, wood, mineral, earth or sandal paste, painting, sand, mind and gem. There are two kinds of Holy Image, viz., moveable and immoveable. One has to be initiated into the secrets of such worship by receiving the Transcendental Name and Mantra from a Sat-Guru, expert in such worship. Building of temples, establishment of Holy Image and performance of celebrations are parts of such worship of the Holy Image. If a person performs such worship of the Holy Image of the Supreme Lord only for *His Pleasure* and not for any other purpose, then such a person will be blessed with Pure Bhakti or unalloyed loving service of the Supreme Lord Sri Krishna. If a person uses anything dedicated to the worship of the Holy Image or given to a Brahmin or a Vaishnava for his personal selfish enjoyment, then such a person will be born as a worm in the excreta of animals.

Worship of the Holy Image enkindles self-delight; it is the prime cause of attaining All-bliss. Without worship of the Holy Image, it is not possible for a worldly-minded person to be freed from worldliness. None is eligible for the worship of the Holy Image (Sri Vighraha) until one has been initiated into the Transcendental Knowledge through Mantra by the Sat-Guru of the identity of the Holy Image with the Absolute-Person Who descends or manifests His Eternal Form through successive Forms as *Para* (the Supreme Reality), *Vyuha* (His Manifested Form), *Vaibhava* (His Forms of Extension), *Paramatma* or *Antaryami* (His Pervaded and Permeated Form) and *Archa* (His Holy Image). One is relieved of the most common delusive two-fold errors, viz., (a) *error of idolatry* and (b) *error of Impersonalism*, by the worship of the 'Holy Image' and the 'Holy Name' in the manner enjoined by the Scriptures

and the Acharyas. The iconoclast is as idolatrous as the idolator himself. Nay, he is worse than an idolator, as he imagines God to be a formless void or empty space. This is the miserable plight of an intellectualist or agnostic. Those who say that God has no Form whatsoever and yet imagine a false form of worship, either material or mental, are certainly idolatrous. But those who behold the Transcendental Form of the Supreme Lord in their soul's eyes, carry that impression as far as possible to the mind and then give out an emblem for the development of the devotional aptitude of the spiritual neophyte, are by no means idolatrous. While visualizing a Sri Murti, one should not see the gross or subtle form of the Vighraha, but the spiritual Absolute-Person with his spiritual eyes opened by his Gurudeva with the spike of Transcendental Knowledge. So Idolatry and Sri Murti-worship are two categorically different things. The worship of Sri Murti is different from that of any mundane action, gross or subtle. Just as the Holy Name of the Supreme Lord descends to the plane of our aural reception without being transformed into a mundane word or sound, so the Holy Form of the Supreme Lord Sri Krishna manifests His Descent in the Forms of Sri Murti through eight different media, viz., stone, wood, iron, clay, painting, sand, mind and precious gem as mentioned above.

The Holy Image of the Supreme Lord is His Descent on the mundane plane for the eternal well-being of the people at large. The Holy Image of the Lord appears before His worshippers in five-fold Forms, viz., 'Para', 'Vyuha', 'Vaibhava', 'Antaryami' and 'Archa'. Paramatma is the Indwelling-Monitor (Antaryami) of the Holy Image, and Paramatma is the Immanent Aspect of Sri Vishnu's Vaibhava. The Vaibhavas of Sri Vishnu, viz., Sri Rama, Sri Nrisimha, Sri Vamana etc. are the Descents of Sri Garbhodakasayee Vishnu. All the Vaibhava Prakasas of the Supreme Lord are His Forms of Extension from His Second Manifested Form of Sri Vishnu in Vaikuntha. The Supreme Lord Vasudeva is the Fountainhead of all these Forms and Manifestations. His Causal Descents on the mundane plane such as Sri Rama, Sri Nrisimha, Sri Vamana etc., are the Manifestations of the Supreme Lord Garbhodakasayee Vishnu and They appear on the mundane plane to protect His devotees from the tyrannical oppressions of the demons. The Forms of Extension are the Pervaded and Permeated Forms of His Holy Image and They appear on the mundane plane at the sweet will of Sri Krishna, the Supreme Lord. Paramatma, the Indwelling Monitor and the Holy Image are universally worshipped and are regarded as the Manifestations of the Supreme Lord on the mundane plane. His Forms of Extension are included in His Manifested Form and His Manifested Form is included in His Supreme Reality otherwise known as Sri Vasudeva Who is 'Paratpara-tattva' and dwells in the heart of Svayam-

Prakasa Baladeva-Tattva and Svayam-Prakasa Baladeva-Tattva dwells in the Svayam-Rupa Tattva, Who is no other than the Parama-Paratpara Advaya-jnana Vrajendranandana Who is visualized in the Holy Image with the spiritual eyes opened by Sri Gurudeva with the spike of Transcendental Knowledge. The junior Brahmin of Vidyanagara visualized Vrajendranandana in the Holy Image of the Supreme Lord in Vrindavana with His memorable saying—"Thou art not an Image but the Self-same Supreme Lord Vrajendranandana" and with this he brought Him to be a witness to the saying of the senior Vipra which earns Him the name of 'Sakhigopal', the Witness in a village Satyavadi by name, 10 miles from Puri.

आत्मज्ञानम् वा दिव्यज्ञानम्

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।
 विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥
 परस्वभावकर्माणि यः प्रशंसति निन्दति ।
 स आशु भ्रश्यते स्वार्थादसत्यमिनिवेशतः ॥
 तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः ।
 मायां प्राप्नोति मृत्युं वा तद्विज्ञानार्थदृक् पुमान् ॥
 किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् ।
 वाचोदितं तदनुतं मनसा ध्यातमेव च ॥
 छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः ।
 एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥
 आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।
 त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥
 तस्मान्न ह्यात्मनोऽन्यस्मादन्यो भावी निरूपितः ।
 निरूपितेऽयं त्रिविधा निर्मूला भातिरात्मनि ।
 इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥
 एतद् विद्वान्मदुदितं ज्ञानविज्ञाननैपुणम् ।
 न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥
 प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा ।
 आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह ॥ ११।२।१-९ ॥
 यावद् देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम् ।
 संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ।

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।

स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥

शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।

अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मनः ॥

देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।

सूत्रं महानित्युदधेव गीतः संसार आधावति कालतन्त्रः ॥

अमूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।

ज्ञानासिनोपासनया क्षितेनच्छित्त्वा मुनिर्गां विचरत्यतृष्णः ॥

ज्ञानं विवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।

आद्यन्तयोरस्य यदेव केवलं कालश्च हेतुश्च तदेव मध्ये ॥

यथा हिरण्यं स्वकृतं पुरस्तात् पश्चाच्च सर्वस्य हिरण्यस्य ।

तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ॥

विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रयं कारणकार्यकर्तृ ।

समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥

न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।

भूतं प्रसिद्धं च परेण यद्यत्तदेव तत्स्यादिति मे मनीषा ॥

अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।

ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥

एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।

छित्त्वाऽऽत्मसन्देहमुपारमेत स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥

नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।

मनोऽन्नमात्रं धिषणा च सत्त्वमहङ्कृतिः खं क्षितिरर्थसाम्यम् ॥

समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।

विक्षिप्यमाणैरुत किं नु दूषणं घनैरुपेतैर्विगतै रवेः किम् ॥

यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।

तथाक्षरं सत्त्वरजस्तमोमलैरहंमतेः संसृतिहेतुभिः परम् ॥

तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।

मद्भक्तियोगेन दृढेन यावद् रजो निरस्येत मनःकषायः ॥

यथाऽऽमयोऽसाधुचिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।

एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ॥

कुयोगिनो ये विहितान्तरायैर्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।

ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥

करोति कर्म क्रियते च जन्तुः केनाप्यसौ चोदित आनिपातात्

न तत्र विद्वान् प्रकृतौ स्थितोऽपि निवृत्ततृष्णः स्वसुखानुभूत्या ॥

तिष्ठन्तमासीनमुत व्रजन्तं शयानमुक्षन्तमदन्तमन्नम् ।
 स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ॥
 यदि स्म पश्यत्यसदिन्द्रियार्थं नानानुमानेन विरुद्धमन्यत् ।
 न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ॥
 पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।
 निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ॥
 यथाहि भानोरुदयो नृचक्षुषां तमो निहन्यान्न तु सद् विधत्ते ।
 एवं समीक्षा निपुणा सती मे हन्यात्तमिन्नं पुरुषस्य बुद्धेः ॥
 एष स्वयंज्योतिरजोऽप्रमेयो महानुभूतिः सकलानुभूतिः ।
 एकोऽद्वितीयो वचसां विरामे येनेपिता वागसवश्चरन्ति ॥

एतावानात्मसंमोहो यद्विकल्पस्तु केवले ।
 आत्मवृत्ते स्वमात्मानमवलम्ब्यो न यस्य हि ॥
 यन्नामाकृतिभिर्ग्राह्यं पञ्चवर्णमबाधितम् ।
 व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥
 योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः ।
 उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ॥
 योगधारणया कांश्चिदासनैर्धारणान्वितैः ।
 तपोमन्त्रौषधैः कांश्चिदुपसर्गान् विनिर्दहेत् ॥
 कांश्चिन्ममानुध्यानेन नामसङ्कीर्तनादिभिः ।
 योगेश्वरानुवृत्त्या वा हन्यादशुभदाञ्छनैः ॥
 केचिद्देहमिमं धीराः सुकल्पं वयसि स्थिरम् ॥
 विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥
 न हि तत् कुशलादृत्यं तदायासो ह्यपार्थकः ।
 अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ॥
 योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात् ।
 तच्छ्रद्धध्यान्न मतिमान् योगमुत्सृज्य मत्परः ॥
 योगचर्यामिमां योगी विचरन् मदपाश्रयः ।
 मान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ॥ ११।२८।१२-४४ ॥

PRINCIPLE OF TRANSCENDENTAL KNOWLEDGE

The objects of this world and the ideas relating to them are products of nature and the three qualities perceptible by the senses are transient or ephemeral. This world appears as an object of enjoyment or an object of renunciation to a deluded soul. Therefore ideas about enjoyment or renunciation, goodness or badness about the

things of this world are all boss and non-sense and should be avoided. One should neither praise nor blame the actions of the deluded souls, for by doing so, one's attention is diverted towards the material phenomena thus hindering one's progress towards the spiritual plane. One All-pervading Over-Soul, Paramatma, is the root-cause of the creation, sustenance and destruction of this mundane world. Knowing this, one should remain in this world indifferent to things of this world.

So long as a soul tries to enjoy material pleasure through his physical body, mind and senses, he must travel in this world as slave of Maya or the Deluding Potency. One may not possess any object of enjoyment, but his mind full of desires for enjoyment is the cause of his sojourn in this mundane plane. Birth, death, sorrow, joy, etc., are the functions of the material ego—not of the pure soul. Knowledge of the real self and of non-self destroys this material ego. The Supreme Soul Paramatma existed before the creation of this mundane universe and will exist after the destruction of the same. He is Brahman. He is Self-existent. This world is the work of the Rajah Guna of the Mayik Potency of Brahman. When by the Grace of Sat-Guru, a fortunate soul knows the Real Eternal Self-existent Nature of Brahman and the unreal ephemeral interdependent nature of mundane bodies, senses, etc., he is self-satisfied and desists from all kinds of sensual enjoyments. As clouds cannot darken the self-effulgent sun, the material senses and their actions cannot tarnish the self-effulgent soul. But so long as a Sadhaka or a neophyte has not been freed from the three qualities of Maya by dint of unswerving loving service to the Supreme Lord, he must carefully avoid the company of wicked and dishonest persons. If a Sadhaka-Bhakta or a novice in spiritual practice fails to attain perfection in this life, he will again try to attain the same in his next life due to the tendencies he had acquired in his previous life. A pure devotee or a completely freed soul is immaculately spotless. In whatever plane he may choose to remain, the enjoying mood can never cloud his vision. A yogi, during his 'sadhana'-stage, should try to keep his body fit for yoga by prescribed means. Enemies such as lust, anger, etc., should be conquered by means of Chanting of the Holy Names of the Supreme Lord Sri Krishna and Meditation of His Lotus Feet; and pride, vanity etc., should be conquered by the service of the Sadhus (saints). Some fools try to get permanent youth and long life by practising Yoga, but their attempts end in failure. Therefore, an intelligent person, instead of trying to make this mortal human coil permanent, should take absolute shelter at the Lotus Feet of the Supreme Lord Sri Krishna. Then he will be freed from all kinds of obstructions and will attain perfect liberation and Eternal Blissful service of the Supreme Lord and His Elects.

अथात आनन्ददुग्धं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन ।
 सुखं नु विश्वेश्वर योगकर्मभिस्त्वन्माययामी विहता न मानिनः ॥ ११।२९।३ ॥
 नैवोपयन्त्यपचितिं कवयस्तवेश ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।
 योऽन्तर्वहिस्तनुभृतामशुभं विधुन्वन्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति ॥
 ११।२९।६ ॥

ब्राह्मणे पुलकसे स्तेने ब्रह्मण्येऽकं स्फुलिङ्गके ।
 अकूरे कूरके चैव समदक् पण्डितो मतः ॥ ११।२९।१४ ॥
 विसृज्य समयमानान् स्वान् दशं व्रीडां च दैहिकीम् ।
 प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ॥ ११।२९।१६ ॥
 एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
 यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥ ११।२९।२२ ॥
 मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
 तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥ ११।२९।३४ ॥

BHAKTI YOGA

Karma-yogis, Jnana-yogis, Astanga-yogis, Hatha-yogis, etc., etc., being infatuated by the Deluding Potency of the Supreme Lord, do not seek absolute shelter in His Lotus Feet. Only the Hamsas (Absolute-realised Souls) Who are expert in discriminating between Truth and untruth, take absolute shelter in the Lotus Feet of the Supreme Lord dedicating whatever they possess to His Service. The Supreme Lord Himself, as the Indwelling Monitor inside and as the Sat-Guru outside, dispels all darkness of ignorance from the mind of the devotee and reveals His Own Real Self in his heart of hearts. Every action should be performed for the Pleasure of the Supreme Lord in devotional aptitude. One should live in a Vishnutirtha (holy shrine of Sri Vishnu) where pure Bhaktas abound in large numbers, and perform the worship of the Supreme Lord and festivals in connection with the same. By knowing that Sri Krishna is the Soul of all souls, a person becomes Samadarsi (vision of God in every entity and vice versa) and is thus able to free himself from all evil propensities such as jealousy, pride etc. Being established in this principle, one should, without caring for the vainglorious relations, difference of bodily high or low status and giving up all shame, make prostrated obeisances to all Jivas—from the highest to the lowest grade. So long as one has not realised the Supreme Lord to be the Presiding Deity of all souls, one should practise the above Bhaktiyoga. This Bhagavata-Dharma or religion of Divine Love is Transcendental and propagated by the Supreme Lord; for this reason even the slightest attempt to practise this Dharma is not fruitless. Sri Krishna says—

“Attainment to Me, the Absolute Truth, and the Fountainhead of All-Nectarine Eternal Bliss with this human life, though transient and perishable at any moment, is the Acme of intelligence of all intelligentsia and genius of all philosophers or savants. (Sk. XI. 29.22). When a person resigns all activity for his selfish pleasures and gives himself up to Me with the aptitude of unalloyed loving service, he is liberated from his earthly life and becomes entirely Spiritual Eternal Companionship.” (Sk. XI. 29.34).

य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।

कृष्णेन योगेश्वरसेविताङ्घ्रिघ्ना सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥

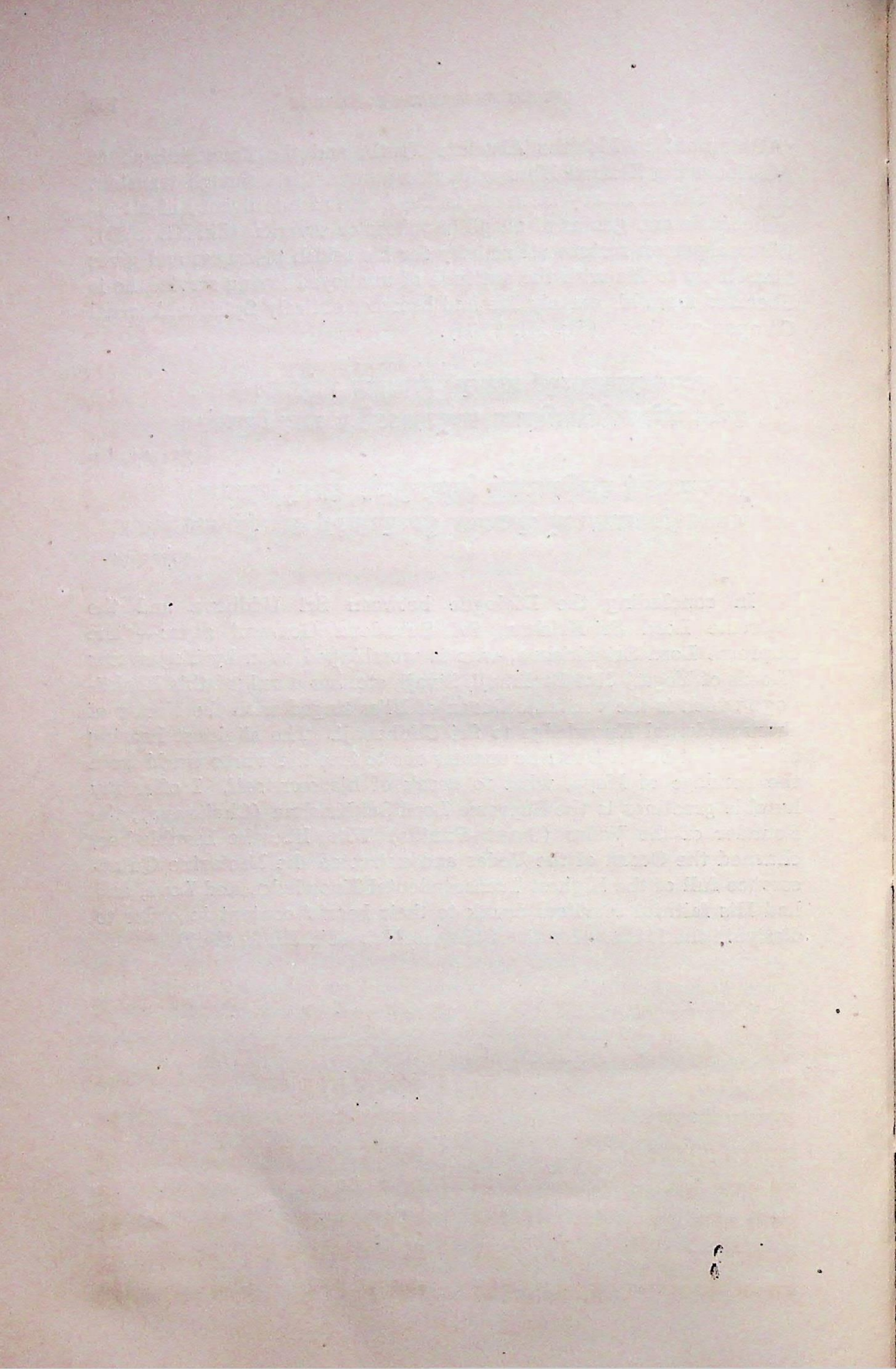
१११२९।४८ ॥

भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजहे भृङ्गवद् वेदसारम् ।

अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषममाद्यं कृष्णसंज्ञं नतोऽस्मि ॥

१११२९।४९ ॥

In concluding the Dialogue between Sri Uddhava and the Supreme Lord Sri Krishna, Sri Sukadeva Gosvami says:—“The Supreme Lord Sri Krishna, who is worshipped even by Yogesvaras (Lords of Yogas) like Brahmaji, Sivaji, etc. has divulged this Bhakti-yoga which is the veritable Ocean of Bliss tinged with the Nectar of Transcendental Knowledge to Sri Uddhavaji. The slightest hearing of this Most Secret Doctrine enables one to free the whole world from the bondage of Maya, what to speak of his own self. I offer my humble greetings to the Supreme Lord Sri Krishna (Chaitanya), the Founder of the Vedas (Srauta-Pantha) Who, like the humble-bee, churned the Ocean of the Vedas and extracted the Nectarine Quint-essence full of the Highest Transcendental Knowledge and Love, and had His faithful servitors drunk to their hearts' content in order to dissipate the fears and evils of the world.” (Sk. XI. 29.48-49).



श्लोकसूची

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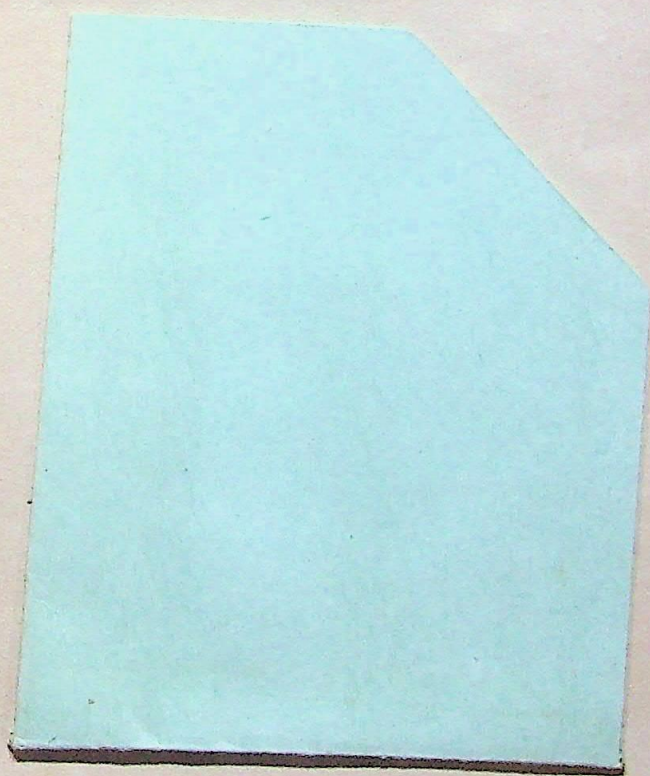
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